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# HISTORY OF THE PILGRIMS AND PURITANS

THEIR ANCESTRY AND DESCENDANTS  
BASIS OF AMERICANIZATION

BY

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TO THE MEMORY OF  
MY FATHER  
**JOSEPH SAWYER**  
OF BOSTON, MASSACHUSETTS  
THESE VOLUMES ARE DEDICATED  
BY THE AUTHOR

**THE PRINCIPLES OF POLITICAL AND RELIGIOUS FREEDOM  
WERE ROOTED IN THE MAGNA CHARTA, FORTIFIED BY  
THE REFORMERS, UNWITTINGLY AIDED BY THE DIS-  
COVERERS, AND CAME TO FULL FRUITION IN THE WAR  
FOR INDEPENDENCE**

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## INTRODUCTION

**A** FAIR start in the quest for the fountain head of the Pilgrim faith leads back over one thousand years into the heart of the European continent, across tortuous, morass-sodden valleys, rock-ribbed mountains, and into tempestuous and haunted seas. We confront the hordes of European semi-barbarians who crossed the North Sea and ultimately ravaged the Isle of Thanet in Kent, England. These tribes believed in self-rule. Through their overpowering numbers and by unity of will they drove the Kelts into the mountains of Cumberland, Wales, and Cornwall, or over sea into Brittany and fought the Picts and Scots. Meanwhile, in southeastern Europe, the development of the new faith, which was in time to possess the souls of these Anglo-Saxons, continued in Armenia in the eighth century. Followers of the Manichean sect of Paulicians entered Thrace and swarmed across Bulgaria as Bogomilians, or Men of Prayer, and then through Greece as Cathari (literally, Puritans). As Novatians, or men of the New Spirit, they crossed the Balkans and surged into Italy and Southern France, infusing creative elements in the formation of a new world.

Such movements of the human spirit were branded as heretical by Pope and Emperor, who had united Church and State, temporal and spiritual power. History notes not only the great upheaval under Charlemagne and Alfred the Great, but the persecution of heretics fostered by Pope Innocent III and engineered at his behest by Philip II of France.

In the homeland across the Channel, John Wyclif led the Lollards (Babblers) and translated the Latin text of the Bible into English. He thus inadvertently sponsored the drawing and quartering of many of his followers, for men could not then understand anything done against the hierarchy. In a large sense, it may be said Wyclif's work inspired Huss, Erasmus, Luther, Calvin, Zwingli, Beza, Farel, and other reformers in France, Germany, and Switzerland. In the British Isles John Knox, Latimer, Ridley, Cranmer, Coverdale, Tyndale, Barrow, Greenwood, and Penry, all forerunners of the Pilgrim and Puritan, felt the unspent force of Wyclif.

Men were not able yet, while the power of the sword and of the crozier were united, to differ peaceably about religion, but these pioneers of the New Faith were moved and cheered in their work by Wyclif's example. These were stirring times for English Nonconformists—or, as they now called themselves, Free Churchmen—during the reigns of Henry VIII, Edward VI, Bloody Mary, and Elizabeth. On the Continent, Huguenots unflinchingly met death on every hand, including the slaughter of St. Bartholomew's Day. Philip II of Spain, the Duke of Alva, Charles IX, and Louis XIV of France with their inquisitions and massacres, persecuted and slew adherents of the New Faith, but were boldly and successfully resisted by the Dutch Republic.

The discovery of the New World was a powerful stimulus to the imagination of Europe. Scores of navigators brought the products of western lands into the consciousness of nations. The new thoughts thus awakened became important factors in disrupting petty traditions and beliefs now worn threadbare. The first notions held in southern Europe about men of the Protestant faith were that they were pirates, because they held to the freedom of the seas, when the Pope had divided the oceans of the earth between Spain and Portugal.

One of the first clear voices uttered in behalf of relig-

ious liberty and freedom of conscience was heard in England through Robert Browne of Tolthorpe, Rutlandshire, who had sat under Richard Fitz's teaching in London and preached with Robert Harrison in Norwich. In 1579 Browne took his congregation to Middelburg, Zeeland, and in that city wrote and printed the first Separatist or Congregationalist tracts, in conjunction with his old-time Cambridge comrade, Robert Harrison. To Browne's honor as the initial founder of Separatism and that of William the Silent, Americans in 1913 reared in grateful appreciation a bronze memorial tablet in the English church edifice in Middelburg.

In 1602 the Clyfton and Robinson church was founded at Gainsborough, Robinson having been previously pastor at Norwich. This first church of the North overflowed to the Manor House in Scrooby in 1606. The attempt of these Scrooby Separatists made at Boston, in Lincolnshire, to flee from England to Holland, their betrayal and imprisonment; their partial and second departure from Mollie Brown's Cove in the north; their second arrest, their scattered journeys across channel to Middelburg and Amsterdam—many Separatists voyaging in open boats—portray the steady advance of the Faith. Despite poverty and hunger, with relief from the Dutch churches and many escapes and arrivals "at sundry times and in divers manners" they reached safety in the Republic.

For a year the Pilgrims, known popularly as the "poor Hussites," lived in Amsterdam, camping on the vacant lots and in the narrow alleys with refugees from other lands. Then, avoiding disruptive tendencies among their fellow countrymen, Robinson's flock, numbering about one hundred, journeyed by boat over Haarlem Lake to Leyden. Here, during eleven years, many of them were housed in twenty-one cottages close to their church home (the minister's house). From first to last throughout their continuous history, which covers nearly a century, the family idea ruled.

It was a basic principle that every detached male or female in the Pilgrim congregation must be in a home and member of a household, and so registered.

In July, 1620, a comparatively small number of the company (all young people, only one being over thirty-six years old and most of them in the twenties) left Delfshaven—now rich in memorials to the Pilgrims—for England in the overcrowded *Speedwell*.

At Southampton they were joined by somewhat over sixty people in the *Mayflower* bound for the New World. The sister ships sailed together to beautiful Dartmouth, where the alleged unseaworthiness of the *Speedwell* and probably the scoundrelism of the ship's captain were made the pretext for disappointment, delay, and loss, which impoverished these hardy adventurers without capital. After sailing from Dartmouth and on a voyage of three hundred miles out to sea beyond Land's End the alleged leaking of the *Speedwell* forced their return to England, landing at Plymouth.

Then the very mixed company from London, that had started on the *Mayflower*, and a select number of Leyden church members from the *Speedwell* were put on board the larger ship and governors and rules of order agreed upon.

The start was made from Plymouth of a company without the ship which they had hoped to use for trade and fishing. With all their cheese and butter and most of their resources already depleted, they began a nine weeks' voyage, to be virtually marooned in mid-winter on a barren coast on the edge of a wild forest.

A tangled skein of events this, reaching from the Isle of Thanet edging the County of Kent and stretching across the Atlantic to Plymouth Rock, on the Cape-of-Endless-Naming, and from that revered stony step of progress to the Revolution, thence onward to the great Republic-Empire! As the roots of some monarch tree enclasp soil and stone and stretch to tap spring and rivulet at a long distance from its

leafy crown, so the marrow-history of the Pilgrims of Plymouth and of the Puritans of Salem and Boston, their varied settlements, descendants, and the New World to which they came, cannot even be discerned in outline unless one stands—whether in the flesh, or in imagination—both on the Isle of Thanet and on Forefathers' Rock. He must roam the ridged plateaus of Armenia, see the homes in the Netherlands, stumble through the stubbly corn, tread the beaches of Patuxet, and there live with the Pilgrims, besides looking into the first dwelling erected by an Englishman in Boston—that Englishman not William Blaxton, the clergyman recluse, but the Pilgrim in his fishing hut on Governor's (Conant's) Island.

One must enter the Gothic-Elizabethan trading-post built by the Pilgrim on his five hundred acre fishing ranch, near Stage Rocks, on Cape Ann, the home of Governor Conant—a building afterward removed, set up in Salem, and named as the "Faire House" of that first sealed and officially listed Governor, John Endecott. He must lock arms, in turn, with Roger Williams and Samuel Gorton after their sojourn in Plymouth, as they separately journey to Boston and Salem and through the wilderness to Rhode Island. He must sit with the Pilgrim on the magistrate's bench as the latter banishes Humphrey Norton, the Quaker, or that unfortunate Southwick family, including Cassandra (Provided). He must discuss with him the political and religious significance to Plymouth, should he arrest Ann Hutchinson, domiciled not far away. He must touch elbows with John Alden, when wrongfully imprisoned in Boston's House-of-Bondage because of the Hocking tragedy in Maine, or stand by his son, an old man of seventy, a second Alden, in the clutches of the witchcraft-obsessed magistrates of Boston and Salem. He must plunge into the imbroglio that stripped the Pilgrim of his Maine holdings, clash again and once again with the Dutch, and argue and contest, as did the Pilgrim, with fellow Englishmen who were Puritans, over his settlements

bordering the "Long River" in Connecticut. All these were Pilgrim-born issues.

The Pilgrim, having a reserve of military force at command for the maintenance of law and order, crushed Merry Mount's erotic revelries as speedily as he did incipient Indian outbreaks. Tolerant of opinions, he could not brook lawlessness that might end civilization, and when King Philip's horrible war was on, the Pilgrim contingent took part in setting aflame the Narragansett Fort with its human contents. He raised the sieges of beleaguered towns and isolated settlers' cabins when savages threatened extermination of the white man. He shot King Philip, captured Anawan and aided mightily in enslaving, killing, and scattering hostile savage hordes.

When the call went forth for men and money, nothing held back the Pilgrim's strenuous arm or exhausted his wide-open purse, into which he dipped until the Indian war debt exceeded the value of his estate.

Aside from war, the Pilgrim met civil problems according to his light, as in the case of Ann Marbury Hutchinson, the Apostle John Eliot, the Mathers (Richard, Increase, and Cotton), Tax Collector Edward Randolph, and Governor Edmund Andros.

Men of their time, they and their descendants shrank not from what seemed a duty or the necessities of the hour, but met these as they came.\* During the French and Indian War, under Colonel Benjamin Church, they carried the fight across the French border. Later they scaled the walls of Louisburg, the Gibraltar of the West. They tore down an iron cross as a trophy worth bringing home. Reluctantly—aye, haltingly—obeying the command of their king, with sad hearts they deposed, deported, and scattered by thousands the harmless Acadian farmer-peasantry, a war-necessity to destroy a refuge-supply base for French troops.

\*The use of the word Pilgrim in this work frequently applies to the Pilgrim Spirit shown in his descendants.

The Cape on which the Pilgrims lived was a point of outstanding geographical importance as a landmark. It had been charted by every discoverer of note for hundreds of years before the Pilgrims arrived, and given many names. "Who's who?" was a question that echoed on the new-comer's ears as soon as footing was secured on its forest-clothed sand dunes. Thoroughly and promptly did the Pilgrim answer the query of his predecessor of Indian, Dutch, French, and English birth. The assertive, God-fearing Pilgrim of Cape Cod was soon known, respected, loved, and, when occasion demanded, dreaded, from Acadia to Cumberland Sound and the length and breadth of the Virginian, Manhattan, and intervening settlements, including later those of his quasi-querulous neighbors in Rhode Island. In the hard experiences following the settling of the land, Plymouth and the Pilgrim ever extended a helping hand to the Puritans and the scattered colonists.

When in retrospect, during Revolutionary days, one enters Carpenters' and Independence Halls in Philadelphia where the armor of Freedom was hammered into shape, or sights the length of a shining gun barrel at Concord Bridge, and handles pick, shovel, and flintlock in a Breed's Hill redoubt, the quality of Pilgrim and Puritan brain and brawn is realized. The searchlight of history, even in its modern power and thoroughness, does but increase our admiration and critical appraisal of their character and achievements.

As in a procession, events moved swiftly toward history's goal. It is well to discriminate clearly between Pilgrim and Puritan. The Pilgrim Fathers on that third important and final inspection of the Cape landed on that terrifically cold, stormy night of December 9, 1620, on the plot of ground in Plymouth Bay, afterward christened Clark's Island.

Eight years later the first Puritan governor, John Endecott, settled at Salem, where he was joined by those "godly missionaries," the Reverends Francis Higginson, Samuel Skelton, and John Bright. Governor John Winthrop of



the Bay Colony, in 1630, entered first Manchester-by-the-Sea, next Salem, and later Charlestown (Cherton or Mushawum) crossing to Boston (Shawmut) with his Puritan host. These Puritans, in the main of higher social status, numbering at first over a thousand, later tens of thousands, where the Pilgrims counted hundreds, and with vastly greater resources than the Pilgrims, came with coffers overflowing even to millions in value. It is no wonder that they seem in popular idea to have preëmpted in Massachusetts nine-tenths of the data concerning New England, and possibly half relating to the settlement of this country.

Today the former hunting grounds of the Indians of Massachusetts and the Cape Cod region—that land bordering the Great North Sea—outline the extreme end of a fan-shaped territory covering North America from the Canadian border to the Gulf, from Massachusetts to the Golden Gate and far out on the Pacific (South Sea) to both groups of the Isles-of-the-Sun. Down the grooves of the fan, are now travelling and will travel for centuries over lines of steel, Lincoln highways, and air-lanes, millions of people to pilgrimage amidst the hallowed antiquities of America's Fatherland—the land of Brewster, Bradford, Standish, Winslow, Conant, Blaxton, Endecott, Winthrop, Dudley, and hundreds of other pioneers. Breaking away from the tyranny of the Old World they lapsed at times when in the New into the very isms and sins which they condemned and often futilely attempted to cure in others. Nevertheless, in the final issue we see that they lived close to the standard which, appealing to Scripture, they set up for themselves in the land of their adoption.

Leaders whose names make a list of renown drove their tent pegs between the two capes on New England's ocean front. This list included John Alden, Dr. Samuel Fuller, Roger Williams, and Samuel Gorton—that vigorous peace-disturber of Plymouth, Boston, and Rhode Island—Josiah Winslow and John Leverett, the War Governors of the Ply-

mouth and Bay Colonies in 1675; the five Johns, all Boston divines, Wilson, Cotton, Davenport, Eliot, and Norton, together with John Danforth the Indian missionary, and Hugh Peters, one of the founders of Harvard College, whose head rolled into the basket in England, through joining plotters against the throne. All these did valiant work according to the light within.

Forceful pioneers were those early heroes of the past, who served on land or sea, many of them coming from the twin capes, Cod and Ann—both Pilgrim holdings. As they pass in review, we note that each of them was more or less tied to Plymouth and the Pilgrim venture. Isaac Johnson was the first of Winthrop's group to die, causing poignant grief that shook the colony to its foundations. The query was even raised, "Can we exist without Brother Johnson?" Governor Simon Bradstreet was the last of the leaders to cross the Divide. There was Sir Richard Saltonstall, who fathered Watertown, and Governor William Coddington, who settled Rhode Island and founded a community to be governed by the laws of Jesus Christ. Nevertheless, after a fair trial these earnest men found it necessary to have also a fleshly governor and William Coddington served Rhode Island repeatedly. There was William Pynchon who settled Roxbury and later first travelled the Boston-Road to Springfield. There he raised his roof-tree and wrote his book which as containing heresy was given to the flames on Boston Common. Pynchon returned to England, thoroughly disgruntled with his confrères. Rev. John Wheelright, brother-in-law of Ann Hutchinson, bought Exeter, New Hampshire, and became Cromwell's chaplain. John Haynes was alternately governor of Massachusetts and Connecticut. Thomas Walford, the Episcopal blacksmith, who settled Charlestown (Cherton), was driven therefrom with his wife and children because of his Conformist belief, and went to Portsmouth—that town which occasionally lost anchorage, shifting from New Hampshire to Massachusetts and back again, as political

expediency helmed the course. Fiery Governor Thomas Dudley, quarrelled with even non-quarrelling Winthrop, whose soft answer to the deputy governor's wrath-filled letter was, "I'll not keep such a letter by me." Samuel Maverick, the Churchman, set up his moated fort-house at East Boston. Kind-hearted Governor John Winthrop, Jr., of Connecticut, offered to make a journey on his knees to Boston, to plead in behalf of the Quakers with the magistrates.

Other characters of renown were that Connecticut clergyman-pioneer settler, the Reverend Thomas Hooker; debonair Governor Sir Harry Vane, and Lieutenant Governor William Stoughton, America's true Witch-Finder-General; four generations of the "Mather Dynasty"—Richard, Increase, Cotton, and Samuel, the last a star of lesser magnitude than others of his ancestral kin; Governor Phips, plethoric with a mixture of treasure-trove and pride, and hangman of witches; the New England Pepys, (Samuel Sewall); Peter Faneuil, that Huguenot of Huguenots; Benjamin Church—not the Cambridge Benedict Arnold, but that unrivaled Indian fighter, born and bred in Plymouth; later of Duxbury; Will Turner, the Baptist, who in his death at the Falls Fight at Turner's Falls, dragged down Indians by the hundred; and, not least, the Reverend Thomas Prince who unceremoniously prayed the avenging French fleet into the sea, saving the entire sea coast from destruction.

Then came the Tory Governor, Thomas Hutchinson, who both made and wrote history, and, as the Revolution dawned, the fiery James Otis, Jr., born in Barnstable and practicing law in Plymouth; the political agitator-cousins, John and Samuel Adams, who were of Welsh stock; the haughty, rich, but ever loyal "king" Hancock with fifty caparisoned horsemen clanking ahead of his carriage, and so unpopular, alive or dead, that it took Boston until 1915 to erect a memorial bas-relief. Paul Revere, the patriot, rode as cheerily over three hundred and fifty miles of country to Philadelphia as he did during that ten-mile midnight gallop

to Lexington; yet he was not appraised at his real worth. Though ever at the beck and call of colonial leaders, he was unrewarded and even ignored, save as he commanded with Captain Peleg Wadsworth of Plymouth in the unfortunate Penobscot campaign. Of Dr. Joseph Warren, his warm friend, the British General Howe said his death was worth as much to the English cause as that of one thousand Continentals. Captain John Parker at Lexington fearlessly started the war ball rolling by proclaiming to his men arrayed on the village green "If they want a war let it begin here." He said to his life-long neighbors, as they faced the Red-coats on Lexington Common, "The man who quails, I'll shoot in his tracks."

Although from the beginning always ready for the fray, physical weakness had naught to do with his fighting strength. Within six months Captain Parker died of consumption.

In the van of the Revolutionary conflict was Colonel William Prescott, the first American to stare into the eyes of a British grenadier—to that hireling's swift undoing—and Franklin, peerless both abroad and amid his American fellows. These latter patriots, being mainly New England born, of Pilgrim and Puritan stock, manned the Ship of State with undivided hearts and lives.

New England, from the very nature of its history, must ever be the sacred shrine of our continent. Disintegrating forces that compelled its pioneers to brave the sea, the wilderness and the savages, together with their self-centered environment, produced a people who challenge our earnest thought. Time's magnet, that for years has irresistibly drawn the lover of ancestry and history across the Atlantic, from the New to the Old World, is century after century increasingly magnetizing and haloing Plymouth Rock, meeting house, burial ground, and battlefield.

These Colonial and Revolutionary memories are none the less sacred, though o'ershadowed by the terrific loss of life and blasting devastation wrought in the World War,

that began in 1914 and ended with the Versailles Armistice signed by the Powers at Paris, June 28, 1919. Thus was war-seed sown during two preceding centuries harvested in the twentieth century. This upbuilding of the race, on both continents, meant virile preparation for the gigantic struggle, in 1920-1921, to throttle Imperial and Trade control, merging the greater interest in universal coöperation.

Macaulay sounded the depths of both Pilgrim and Puritan character when he wrote:

"They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on the intolerable brightness, and to commune with Him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from Him on whom their own eyes were constantly fixed. They recognized no title to superiority but His favor; and confident of that favor, they despised all the accomplishments and all the dignities of the world."

And again Macaulay pithily moralized:

"No people who fail to take pride in the deeds of their ancestors will ever do anything in which their posterity can take pride."

All researchers in Plymouth history are under weighty obligations to Governor Bradford's active brain and deftly-driven quill; yet even on the pages of this ideal-governor-statistician those fine notes of minor happenings among the Pilgrims are occasionally mixed. Although December 21 is generally given as the date of the landing on Plymouth Rock, the question still obtrudes whether it was December 20, 21 or 22. While the uncertain dates are few, the fundamental historical facts in Plymouth-Land are by record as solidly foundationed as Plymouth Rock itself.

On April 5, or ten days later (April 15 new style) the

Mayflower\* weighed anchor for the homeward voyage, and on May 6, or in twenty-six days, this ship, *The-Craft-of-Destiny*, reached England after an absence of two hundred and ninety-six days.

The history of Plymouth would be unwritten unless references were made to the in-tying of the Bay-Town and the Puritans with the Olde Colony and the Pilgrims, whether in imbroglia, religious discussion or matters of mutual interest to each settlement. Examples of these close relations were seen in the Witchcraft and Quaker episodes, the Indian problems and the treatment of Roger Williams—that first American Baptist who was settled as pastor in both colonies; Ann Hutchinson; Governor Harry Vane; Samuel Gorton; and other persons and subjects that proved to be bones of contention. These episodes strained and occasionally sundered the heartstrings of Pilgrim and Puritan and their descendants in aggravating fashion.

The two main settlements along the New England coast, the Olde or Plymouth Colony and the Olde Bay (Salem and Boston) would have had a sorry time struggling to their feet and gaining final independence as states without the aid of the twelve other sisters in the group.

First of these was Rhode Island, a veritable City of Refuge throughout its borders. It was bounded on the south by Block Island Sound, on the east by Narragansett Bay and on the North and West by a wilderness. Considered as obstreperous for refusing to join the Sisterhood, Massachusetts and Connecticut had to threaten at first coercion and then absorption.

Vermont hesitated to the last and New Hampshire seemed to be the changeable, non-royal or royal state, as the cap at the time chose to fit. Maine was sold over the bargain counter and freed by Massachusetts in 1820. Con-

\* Lacking but thirteen days of the fastest 'cross ocean sailing record of thirteen days eight hours made by the clipper ship *Dreadnaught* from Sandy Hook to England in 1859. The snub-nose, short-circuit-built *Mayflower* with this excellent time showing, speeding homeward, redeemed that long-drawn-out oncoming.

necticut, founded on the Bible, loving law and righteousness that were "True Blue" and as a colony utterly ignorant of the alleged and spurious Blue Laws penned by the Tory, Peters, was steered in her course by that charter for a while hidden in Hartford's hollow oak.

In the middle region the grandly grand Empire State, long a battlefield in its entire length and breadth, with little old New York, now the Imperial City of the Western World, played well its part. The Jerseys, East and West—the separating line sharply drawn in this revolutionary battle state—furnished the nursery ground for the faith of the Friends, under William Penn, before he crossed the Delaware and richly anointed the great state of Pennsylvania (Penn-Sylvan), where, unmolested by Indians, Quakerdom flourished like a green bay tree.

Delaware had seen the second coming of Norsemen, descendants of those eagle-capped sea vikings who slew the Skraelings and built towers and amphitheatres in the Olde Baye State, nigh to one thousand years ago.

"Maryland, my Maryland," the only state in the group with kingly powers to create nobles and coin money, founded by Lord Calvert, the descendant of a Netherlander, was a vastly improved second over his rejected Avalon. Maryland, the Roman Catholic state, permitted the entrance of the Puritan camel, head and shoulders, with the result that the State was stolen by the Puritans.

Virginia, the Old Dominion, that saw the first permanent settlement of Englishmen in America at Jamestown in 1607, shortly prior to that at Pemaquid, and clung to kingly régime until Cromwell brought her up with a round turn, has ever been a wonder State, ablaze with tragedy and patriotism. In the Carolinas, North and South, coralled by hardy pioneers who grappled with the wilderness with the zest of crusaders, one finds Archdale, the Quaker, exercising a firm, fair rule over these rough reclaimers of the land. There was great fighting in these twin states, along coasts,

rivers, and amid their mountain defiles. Politically in the Carolinas also John Locke and Lord Shaftsbury were doomed to see their phantasy, represented by the Margravate of Azilia, vanish.

In Georgia, the Gateway of Freedom for the unfortunate prisoners for debt, the German Salzburgians set up their ideal Ebenezer. Here evangelism brooded o'er that first orphan asylum under the Wesleys, John and Charles. Here George Whitefield first stirred the populace and then the entire country with the eloquence of an archangel. In Philadelphia he magnetized Benjamin Franklin. On Boston Common he held in one group more people than were in the town census.

As ever in the history of the race, war, turmoil and strife gave telling blows, and in America turned the lane for Pilgrim and Puritan, leading to Freedom Land. Aside from Indian imbroglios, which often flamed into wars reputable in size, but disreputable in act, New France claims first place as a war maker, in the seventeenth and eighteenth centuries. The subjugation of those French forts and the forcing under of the Jesuits absorbed a goodly share of our forefathers' time, thought, treasure and blood.

Surveying previous history, one notes that the fifty odd trailers after Columbus had sailed the awful Sea of Darkness then peopled with imaginary horrors, wandered in deserts, futilely searching for Fountains of Youth, and for virgin gold. They found instead the ten-thousand mile broad Pacific, rivers of enormous length, and fertile valleys as well as alkaline ravines of death. All these, marking deeply our land, blazed the way for the Pilgrim and Puritan and their descendants. By the map makers—a group of a score or more—headland and bay, river and mountain, were painstakingly transcribed for the enlightenment of present and future generations.

Other picturesque characters figured in this great procession for the advancement of the race; the buccaneering



Admirals, Drake, Hawkins, Frobisher and Gilbert; the tireless colonial backers, Raleigh, Popham, Sandys and Coligny, whose representatives on the spot were well exemplified in Captain John Smith and the long list of sea captains and adventurers from France, England, Spain and Holland. The blasting blight of witchcraft, the beginning and death of slavery, newspaperdom, piracy, the daily life in and out of the home in different sections of the land, are all elements in the final American Composite.

Not always shapely, nor of fair colors, are the foundation stones in our Republican structure. Many facts therein make those on both sides of the ocean shudder and shrink, yet truth will bear neither veiling nor curtailing. English-speaking nations are today merged in a bond of unity all the stronger for a lurid past.

Minor details of the coming of the Pilgrim and Puritan may smack of tedium as compared with crises that stand as monuments in our country's history, from the landing of Columbus on Cat Island Point to the present hour. Nevertheless, seemingly insignificant details in the lives of our forefathers, as with mankind in general, often contained seeds of potency that grew to mighty happenings.

We have not ignored the testimony of handwriting. If one admits the existence of a law of chirography, the personal characteristics of full two hundred of New England's founders are shown in their facsimile autographs scattered through this work.

He who writes of the men who in America first separated Church and State must perforce recognize in large measure the Pilgrims' life in England and Holland and the leadings that developed what was in reality a cosmopolitan experience that uniquely fitted them to be nation builders. Records in the home countries are rich in accurate information of the beginnings and growth of this wonderful people. It takes nothing from the marvelous history of the Pilgrims, struggling to change a bleak New England coast into a Land

of Promise, to trace the beginnings and wanderings before they were packed in the stuffy, cramped quarters of the Mayflower. *In fact, the story across the sea on which in the aggregate so little has been written, is entrancingly magnetic.*

One bases trustworthy information of the Pilgrims in America mainly on five notable sources:

"Bradford's History of Plimouth Plantation," written first in 1630, after having been kept in manuscript two hundred and fifty years, was dragged from the shelves of Fulham Palace, some seventy-four years ago, and finally presented by the English Government to America in 1897;

"Mourt's Relations," accredited to William Bradford and Edward Winslow;

The letter of the Dutch secretary Isaac de Rasières, who wrote from Manhattan to Holland, where the original is on file, a graphic account of social conditions in Plymouth;

Nathaniel Morton's "New England Memorial," written in 1669;

The lost records of John Pory of Virginia, written in 1622 and recently found.

When one wanders far afield from the above five authorities on early New England life, however interesting, he often edges the Realm Unauthentic.

Drifting to us through the Puritan colony and the quill-crazed European visitors during Pilgrim times, comes a wide range of statements frequently zigzagged by biased intellects, which, even after being thoroughly sifted, should be taken well salted, though containing kernels of truth. The writer on historical matters, probing the past, finds solace in Boswell's words:

"I have sometimes been obliged to run half over London in order to fix a date correctly, which when I had accomplished I well knew would obtain me no praise, though a failure would have been to my discredit."

Nathaniel Morton was secretary of Plymouth Colony from 1647 to 1685, the year of his death. Thoroughly im-

bued with the spirit of the times, Morton was during life and, in fact, is considered today an authority on affairs in Plymouth. Morton was the son of George Morton and came over with his father in 1623 at the age of eleven years, living with his uncle, Governor Bradford. Nathaniel Morton's history has earmarks of poaching from his Uncle Bradford's book of the "Plimouth Plantation." Doubtless the good Governor was glad to see his nephew interested in the terrestrial as well as the celestial.

English ancestry, unsullied by the presence of the Bar Sinister in one's armorial crest, lifts the owner (if he lives abreast of the best that was in his forbears) into the front ranks of the elect of earth. A descendant of the Pilgrim and Puritan can claim all the prestige of the Mother Country, so rich in art, literature, and science, with the reinforcement of his ancestors that came from dwelling long in the federal Republic, and, in addition, may glory in the fact that he is an American of Americans. Nevertheless, he who would be a good son of his father and a worthy descendant of his ancestors must be better than they, for he is heir to the ages.

It has taken three centuries for the world to get the right perspective on the awakening of Christian Europe by Erasmus, Calvin, Luther, Zwingli and Knox, the widespread circulation of the Bible in modern tongues, the sowing, sprouting and harvesting of Nonconformity, and, through the long line of discoverers, to lift the shadows that for fifty centuries and more shrouded the Western Hemisphere, making it a center seed-bed for the dissemination of a faith that brought man in direct contact with the Creator.

The map of Cape Cod shows the anchorage ground in Provincetown harbor from which the Pilgrims first landed: Clark's Island, Patuxet (Plymouth), The Gurnet, and in the foreground Thomson's Island, Squantum and Dorchester Heights, centering the seventy-five islands of Boston's harbor, where Myles Standish made that treaty with Massachusetts Indians in the name of their chief, Abbatinewat. Later the

building of the fishing huts on Governor's or Thomson's Island, gave the Pilgrims the right to claim priority of occupation of Shawmut — Boston — over the Reverend William Blaxton, the Bay City's accredited founder.

There are those today who ask what have the Isle of Thanet, the Manichean sect of Paulicians, the Novatians, Charles Martel, Charlemagne, and William the Conqueror to do with the Pilgrim and the Puritan? It is now seen clearly that the Magna Charta, certain Kings, the Henrys and Edwards, including the Puritan King, Edward III, Bloody Mary, Elizabeth, the ever-present Pope, the monarchs of Germany, France and Spain, the Huguenots, and the Netherlanders were mighty factors in the long story.

But why these others of the Old World and of the New — Columbus, DeSoto, and the Spanish adventurers, who desecrated, ruined, rioted, and reveled in blood, and fondled loot? In what way and to what extent did Drake and Raleigh's expeditions and the Roanoke and the Jamestown settlements affect the great drama of Puritanism, which was staged when Europe was mainly in swaddling clothes and America a wilderness given over to wild beasts and streaked with "painted hunters?"

Our answer is, that it is by tracing the connecting threads of history backward into far away mists, and still backward to sources murky with ignorance and seemingly labyrinthical that we see how, when followed to the beginning, details of insignificance are lifted to keystone importance.

If one closes brain, eye and ear to perspective and retrospect, thus sacrilegiously dethroning a veritable Call of the Soul, the Pilgrim and Puritan picture has no background; the circle is a broken one; the zenith of the glorious present has no sunrise. The Pilgrim and Puritan spirit is the weld of Americanism. As in the acetylene torch which saws through steel beams or unites them as strongly as original strength, many elements combine both to make a flame and to secure permanence, while foundationing integrity and

progress. Prior to the Magna Charta and to this present hour the course of Puritanism has been unswayed by sophistry or specious argument. The lash, the wheel, the scaffold, and the stake were as naught in its presence. Those of Pilgrim and Puritan blood, true Americans to the manor born, with flashing eye and undaunted spirit today, if they live level to their faith, triumphantly face the fountain head of Puritanism, and reverently thank the Supreme for their ancestry.

No rights of primogeniture hamper an American. Our heritage of fibre, quality of mind, marrow, and nerve has come direct from the Fathers.

Three centuries in America throb faster, soar higher, delve more deeply than thirty dead and alive centuries of lands without letters. A quick country is this of ours, kept going by the indomitable spirit of freedom and progress unhampered by kingcraft and priestcraft!

Scattered among the large number of illustrations in this work are woodcuts of the fourteenth and fifteenth centuries, the quaint originality of which may hold greater charm than the more artistic productions of later times. Some pictures made in 1920 and 1921 show that the candles of memory and appreciation still brightly burn, even casting beams to earth's ends. The author has attempted to condense and bring into clear vision a wide range of material bearing directly and indirectly on the history of the two Colonies of Plymouth and the Baye, the "Old" and the "New," their outstretchings and the country into which they stretched. He has acted in the belief that a large number of Americans through blood relationship, patriotism or curiosity are interested in a people unique among peoples of the earth and of the New World in which they chanced their all.

Only general references are given in this work to substantiate well-accredited facts, avoiding tiresome details. The work is not cumbered with lists of authorities and references. Reliance is placed on the cross index to check and facilitate

their finding. In this radical departure from the usual form of historiography the author would remind the critic that this history is written for youth as well as age, for the masses as well as the scholar. Even as the modern newspaper contains on its pages illustrations and text matter of no interest whatever to miscellaneous readers, so such portions of this work as seem in ill accord may interest an appreciative few.

The historical matter used in "The History of the Pilgrims and Puritans, Their Ancestry and Descendants"\* has been obtained from so many sources and covers so wide a period of research (some twenty years) that it is impossible in all cases to give specific credit; but illustrations of Bacon, Boughton, Burbank, Coffin, Cope, the Curtis Publishing Company, Darley, Drake, Ferris, Fiske, Hanks, Hart, Harper, Houghton Mifflin Company, Jones Bros. Publishing Company, Lossing, New England Mutual Life Company, Ogden, Old Colony Trust Company, Page, Ridpath, Savage, Scribner, Scudder, Schwartze, Silver Burdett & Company, The State Street Trust Company, the Shawmut Bank, Wilson, Windsor, Woolfall, Wright, and many others have been drawn upon, and often repeatedly, with great appreciation. A number of photographs were taken in Holland especially for these volumes.

The collection of photographs, covering the entire route of the Pilgrims through England and Holland from the time of the first breaking out of this religious insurrection to the hour when the one hundred and two cast off moorings at Plymouth, headed for the New World, has been most generously augmented by the editor, Dr. William Elliot Griffis, who, in his numerous trips over this historic ground, has made a most unique and rare collection of illustrations.

The author hereby extends his thanks to Victor Hugo

\* Statistics record that there are today more descendants of the Pilgrims and Puritans west of the Hudson River than dwell between that river and the Atlantic seaboard and that Americans who trace their ancestry to the Pilgrims and Puritans aggregate fourteen to twenty millions.

Paltsits, Chief of the American History Division and Keeper of Manuscripts, New York Public Library, who also has charge of the general exhibitions of that institution, for permission to duplicate the choicest specimens from his most complete exhibit of Pilgrim and Puritan literature of the fourteenth, fifteenth, sixteenth and seventeenth centuries, as well as photographs taken in Holland and England.

In the opinion of historians, no such valuable collection was ever before shown as this special exhibit which was on view for six months, and seen by upward of 132,000 visitors.

The opportunity to place in every library and in every home a duplication of many of these rare treasures, which will probably never be gotten together again, is keenly appreciated by experts who have seen the portion of the work devoted to this collection.

## EDITOR'S NOTE

In completing his labors upon the manuscript now turned to print and ready for the public, the editor desires to return his thanks to all who have assisted him with suggestions, encouragement and sympathy. More especially he would express his appreciation to the members of the Advisory Board:

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of Plymouth Church, Brooklyn, New York.

who have so liberally shown their confidence and assisted him in their correspondence.

After ten visits to England and Holland, the last in the time of the Tercentenary Celebration of 1921, and often in the footsteps and among the documents left by both Pilgrim and Puritan, he feels that the great work of Joseph Dillaway Sawyer is destined to long life, to acceptance with scholars and to popularity with the general public on both sides of the ocean. The author has given both the lights and the shadows of a wonderful story of human struggle and achievement.

WILLIAM ELLIOT GRIFFIS.

*January 12, 1922.*





## CHAPTER I

### PURITAN AND PILGRIM FOUNDATIONS

"We have an advantage over all other nations in being able to trace our history from the beginning: we have no fabulous age, but it has more romance than any other."

**I**T may be humiliating for the Dutch-Scotch-French-Huguenot-English-American, composite of varied ancestry and proud of his descent, to acknowledge that the unshackled Saxon in the fifth century inaugurated in northern Europe the advance steps of political and religious freedom. When he recalls the Puritan spirit blazing forth later in the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth centuries, his drooping pride is revived. Then he rejoices that he himself springs from those Saxon tribes emigrating from Northern wilds of the European Continent unreached by missionizing Rome, but in time civilized and evangelized far beyond earliest antecedents.

Overridden by swarming hordes, the Britons fled into the mountains, or over sea at the onrush of foreign invaders. Thus by his advent the forceful Saxon repaganized with the worship of Thor and Woden a land that far-reaching Rome had previously Romanized.

The wider perspective of the twentieth century necessarily makes historical events of the past clearer than when hazed by those human pyres and civil, religious, and baronial wars which once ravaged and rent our fair Fatherland.

In that hour when the heathen Saxons, Hengist and Horsa, are credited with having reached the Island of Thanet, County of Kent, 449 A.D., Britain began to retrograde into black clouds of Paganism. Yet Hengist and Horsa taught our race self-assertion. Thanet is practically

mainland projecting into the sea, today flanked and gated by Ramsgate and Margate. In the World War of 1914, this Isle-of-Antiquity renewed its earlier prestige as a true Isle of Mars, but a mile or more in the air, through warring escadrilles over blood-soaked soil, where a thousand years ago Saxon, Dane, and Kelt clashed in mortal combat.

To be *First* is the slogan drilled into the ears of childhood, heard daily along the path, and echoed back from Hills of Eternal Night, as lengthened days and fulness of time drag with magnetic force the mightiest over the edge of the world into the unknown! As the American tourist seeking for the first landing of a free people on Britain's soil clambers up this shore front of the Kentish coast that holds the sea from eating away the Isle of Thanet, he stands on consecrated ancestral ground. From this Isle of Thanet, crept English Freedom on all fours, until the sunlight of truth dragged it to its feet so that in later centuries its true expression might shine forth in Pilgrim and Puritan, who with bared frontlet faced and defied the world on Plymouth Rock and Bunker Hill.

On this same Isle of Thanet, in 597 A.D., some one hundred and fifty years after the coming of the heathen, Augustine and his monks landed, bringing the Story of the Cross as seen through the eyes of Roman tradition to the Anglo-Saxon King Ethelberht and Queen Bercta.

Before the year 500 A.D. one finds those far away ancestors of ours developing the Town Meeting plan of government, including in the scheme that true principle of nation building—representation by delegates from different tribes. Thus was formed a rudimentary parliament during that time usually called the Dark Ages, from 476 A.D. to 1453, a method of government which over a thousand years after that first coming of the Saxon was to be tried in greater detail and with phenomenal success on the shores of the New World, through the Cavaliers of Virginia, the Pilgrims of Plymouth and the Puritans of



THANET.



PLYMOUTH.

TEN CENTURIES SEPARATE THESE TWO STEPPING-STONES TO FREEDOM OF  
THOUGHT AND ACTION.

Massachusetts Bay. Up to that hour when the Kelt was driven from his home, nation building in the main, as exemplified brilliantly in Persia and Rome, had been but of two kinds, and always foundationed upon war. In the Orient, as



MAP OF BRITAIN 449 A.D., SHOWING THE ISLE OF THANET.

it is usually represented, this too often meant slavery and vassalage to the conqueror and attachment to the fountain-head or chief ruler of great bodies of land and enormous masses of people, who were ever afterwards tributary slaves laboring for steel-hearted, iron-shod rulers. Thinkers occasionally cogitated revolution, but they rarely attempted action. Both money and power were gripped in the hands of the conquerors, while a groveling humanity was chained to the chariot wheels of a military machine.

A thousand freemen, gifted with those prerogatives ever vouchsafed to the free, could and did vanquish an hundred thousand vassals, as the world's history proves again and again. We of New England stock recognize the same dominant spirit aflame when our ancestors crossed purposes and weapons with the League Indians, or, in protest against outraged law, threw down the battle-gage in the Revolution.

Though Rome stopped short of representation through delegation—that emperor-curber and foe to centralization and unstable nation-building—it judiciously added to Oriental methods of conquest as exemplified by Persia, a mighty incentive, when it said to the inhabitants of every captured province and country: “You are now Romans, and entitled to many of the privileges that become your high estate.”



AUGUSTINE BRINGING THE STORY OF THE CROSS TO THE ANGLO-SAXON KING ETHELBERHT AND QUEEN BERCTA ON THE ISLE OF THANET.

These privileges forced the man, whose sire or grandsire had been destroyed in battle, to kiss the hand that ruthlessly used and still threateningly gripped an uplifted blood-dripping sword. In time if need be the man, not only conquered, but



THE SAXON KING  
ETHELBERHT.

conciliated, was ready to lay down his life for a nation that deprived him of his independence and birth-right, but as an offset allowed him as vassal to pose to the world as a Roman.

Sedition, when the time was ripe, thrived powerfully, drawing its disintegrating force from Rome's denial to the conquered of the secret of an evenly balanced government—*representation by delegation*. Thus centralized beyond the limit of human endurance, perhaps the mightiest Empire of proved record on

which the sun ever shone began to crumble beyond the power of permanent reconstruction. In the act of pensioning, in the year 324, "Little Augustus," many students of the rise and fall of nations see the beginning of the end of the greater Roman Empire, which was originally composed of robber races, camping on the Palatine, oldest of the seven hills, and marauding their fellows near and far.

As man has traced that vital feature of the Pilgrim organization, the Town Meeting, with a representative delegation issuing therefrom, to the Teutonic immigrants into Britain, so, as he turns history's pages to find the continuous life-giving element of Pilgrim and Puritan in their underlying moral and religious life, he reaches Armenia as a fair starting-ground. In the time of the eighth century we see the Manichean sect of Paulicians entering Thrace, swarming across Bulgaria as Bogomilians, or men of prayer. Later came the Catharii or Cathari, descendants from Novatians of

the second century. These were true embryonic Puritans.

The deadly contest for religious liberty, as exemplified by the execution of these Catharii, or Purifiers, in the eighth century, and then for a thousand years in every European country—including the onslaught of Innocent III—continued over sea to America, notably in the massacre of Huguenots, in their Florida settlement in 1565. This act on American soil in vindictive bitterness, unrighteous slaughter, and devilish torture led the massacres of the world for centuries.

The principles of these straight-laced, long-visaged Catharii clashed, tooth and nail, with the hierarchy of ancient Rome. Not believing in transubstantiation, they frowned also not only upon frivolous amusements, but often on innocent enjoyments. They carried as demure and sombre faces and as general an air of piety as New England Pilgrims or Puritans entering their steeple-houses on a Sabbath morning. The progressivism of the Novatians (Men of Prayer) of the eighth century, antedating by nearly six hundred years the more pronounced protesting anathemas of that reformed friar of the Augustinian order, Martin Luther, crossed the Balkans and reached well into Italy and southern France.

The twofold golden thread, that binds the eighth century to the twentieth, in its thousand years and more of life tenure, was crossed and recrossed scores of times, was buried for centuries in darkness, and again glinted in the sunlight, yet ever remained gold of highest purity. The strand of civil freedom that stretched from these wild northern tribes, by way of Britain's Rock of Thanet, edging the County of Kent, to Forefathers' Rock in Plymouth Harbor, and the coeval strand of religious liberty that united the Catharii of Armenia of the seventh century and our Pilgrim and Puritan Forefathers was never broken. The Pilgrim held to a true gospel succession, if not to one more or less apocryphal, called "Apostolical." Governor Dudley founded at Harvard a lectureship, in active operation until recently, to



prove the validity of Congregational ordination, from which sprang a notable literature.

"Coming events cast long shadows before." When Charles Martel, "The Hammer," in the fall of 732 A. D. turned back the deluge of Islamism and defeated the Moors at Tours, he followed the victory by driving the Arabs from France. Charles Martel thus silenced the cry of "Allah! Allah!" in France and made clearings in the thicket of Roman Catholicism for the coming of Puritanism, the parent of Separatistic Congregationalism.



CHARLES MARTEL WHO MADE WAY FOR PURITANISM BY DRIVING THE MOORS FROM FRANCE.

With Anglo-Saxon England, the Drama of Life—with William the Conqueror as chief actor—in the year 1066 was lurid with tragedy. The dying monarch, Edward the Confessor, forced to his death by both sin and time, gave his kingdom to the Norman Prince.

So said the Prince—but it required the death of King Harold and the rout of his army at Hastings, of which Battle Abbey is the memorial, for England to vote "Aye," and accept William the Conqueror as their king, crowning him on Christmas Day, 1066.



WILLIAM THE CONQUEROR.

It was full two centuries from the day when the Norman Prince stepped on Britain's soil to the hour when arrogant King John yielded his crown to Pope Innocent III, through his representative, and this act flung wide the door through which English nobles



BATTLE ABBEY.



thronged, demanding and obtaining the Magna Charta.

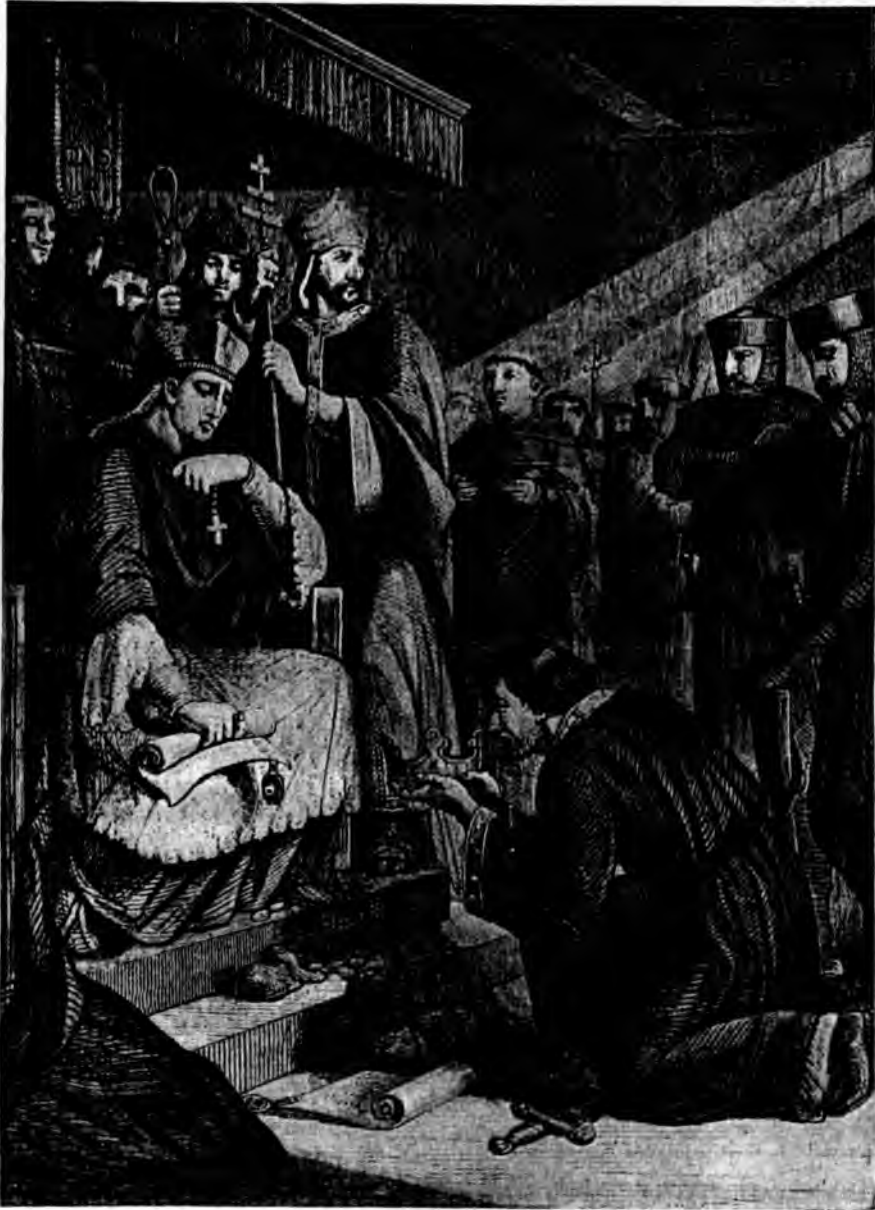
This victory of the nobles, aided by Archbishop Langton, on the meadows of Runnymede in 1215, heralded the dawn of civil liberty, followed by that mighty war of the Barons from 1262 to 1276. Could the Pope have reached Archbishop Langton the prelate would have lost his head.



KING JOHN SIGNING THE MAGNA CHARTA.

Only a pen scrawl above the seal of the king made the provisions of the Charta law, but the text on the parchment purports to settle the rights of Englishmen to breathe and have being and to give a square deal for 800 years. Royal arrogance, the dogma of the Divine Right of Kings, insurrection, feuds, and persecutions swung the law off base innumerable times.

Centuries of legal thought have never coined a stronger freedom-edict than that one thrust into the very centre of the Magna Charta in the thirty-ninth and fortieth Articles in



KING JOHN OFFERING HIS CROWN TO ROME.

1215, thus summarized: *"No man shall be deprived of life, liberty and property save by due process of law."* This was the article which Reverend Nathaniel Ward (or Warde) of Ipswich chose wherewith to front his "Body of Liberties" when, at the behest of the Puritans, he wrote their code of laws.

A handwritten signature in cursive script, reading "Nathaniel Ward". The signature is written in dark ink and is positioned centrally below the text of the first paragraph.

The Puritan belongs to no age or clime because he is the man seeking the reality beneath the symbols, under which religions sooner or later often are buried. The word "Pharisee" means Puritan, and if the New Testament view—only one phase of history—prejudices us against this particular Jewish sect and the Puritan traditions, it is but to show the dangers into which the noblest human spirits are apt to fall through over-earnestness.

A thousand years or more later the spirit of Puritanism strongly influenced the world in widely different periods and over a vast territory. This is shown in upheavals during the reign of such representative monarchs as Charlemagne on the continent and Alfred the Great in England, later clashing with Gregory XI, that last French Pope, who occupied the Papal chair from 1370 to 1378. Wyclif, Latimer, and their followers formulated and intensified the faith which flared forth in the Reformation. In these early upheavals the truth seeker partially discerned the signs of the times, which later were traced in letters of living light, for the entire world, by Pilgrim and Puritan, who lived well up to the "Line-upon-line; precept-upon-precept" theology forecast by their antecedents of whom the prophet Isaiah wrote. (Isaiah 28-10.)

Those progenitors of the Gainsborough and Scrooby Pilgrims met blood-curdling issues, but were spared blood letting and the ravages of the Holy Inquisition. In spite

THE NOBLES DEMANDING THE MAGNA CHARTA.



of the desire of Edward II to hand the same treatment to England, this insult to manhood invented in Southern Europe never crossed the Channel and many an Englishman's life was spared and harassed souls rejoiced.



PHILIPPE AUGUSTE II.

a head the Great Reformation, which in its turn, became a potent factor in bringing about the right to worship untrammelled by arbitrary forms—so successfully worked out with much tribulation of spirit in the New World by the Pilgrim and Puritan Fathers of New England.

Hard lines fell across the path of the men of the new faith on the Continent when, after ten years of expostulation with the Albigenes, Innocent III launched his crusade. It included also the Catharii, natural successors of the creed formulated by those Novatians who in the third century preached a kindergarten of Non-conformism. The Catharii were practically wiped out in the

Pilgrim ancestry centered the stirring events of this century of achievement, the grossly maligned thirteenth, which on the other hand some think the greatest of the centuries. These upheavals, surging over into the fourteenth and fifteenth centuries in varied form and force, thoroughly prepared the world for the coming of a developed Protestantism. Despotic feudalism and arrogant empire-founding were merged into a world of church building, in time forcing to



INNOCENT III.



THE MAGNA CHARTA OF KING JOHN. SEEN THROUGH THESE TWENTY-SIX COATS OF ARMS, ONE RECOGNIZES THAT THE BARONS OF RUNNYMEDE AIDED IN TURNING THE "TIDE IN THE AFFAIRS OF MEN."



thirteenth century, as well as thousands of Albigenses, all early Nonconformists. As a zealous assistant, this Pope commandeered vacillating Philippe Auguste II of France, who left a trail of death and desolation and cost Europe many of her best subjects. Nevertheless, the spirit of the Catharii whose very name in Greek means Puritan, held. In fact, the Pilgrim Fathers heard a good deal about the Ketters or Catharii when in Leyden. Protestant heretics were usually spoken of by Dutch Romanists as "Ketters," the adjective being "ketterish."

Staked and flaming martyrs awakened the public conscience of Europe. During the forty years of the Holy Inquisition, starting and ending in the twelfth and thirteenth centuries, beginning with Aragon in 1197, and proceeding on a firmer and more terrifying footing, persecutions reached their zenith of horror in 1207. Thousands of intelligent French people were piled in heaps as burning logs, giving a realistic, blood-curdling warning to the horror-stricken, ignorant populace frantically seeking redemption from sin; more interested in an unknown than a known world and in a mystical future than a practical living present. The ground thus fertilized by human ashes served but as a seed bed to propagate a faith which bigotry, flame, gibbet, axe, block and basket could not destroy. This same spirit of persecution that had swept across Europe hovered for over two hundred years at England's barred gates before they were wide flung by the royal bigots of the fifteenth and sixteenth centuries. Then, as on the continent, martyrdom did but force man's conscience to attempt higher, broader and greater moral expansion.

In that same glorious thirteenth century, one sees the culmination of the power of a revived Roman Empire, which ruled the civilized world. Tables were turned. The Pope, who had ruled people, nobility, king, and emperor with steel-gloved hand, was transferred bodily to Avignon and during seventy years placed under the espionage of the



THE ENGLISH KING, EDWARD II, WHO WAS BLOCKED IN IMPORTING THE SPANISH INQUISITION.

kings of France who curtailed if they did not vitiate prerogatives which had been controlled by his Pope predecessors for centuries. Puritanism rose to higher levels.



SEAL OF SIMON DE  
MONTFORT.

That century of achievement, the thirteenth, auspiciously opening with the wresting of the Magna Charta from King John by the feudal lords in 1215, witnessed also that mighty war of the Barons, from 1263 to 1267. At Lewes in 1264 Simon de Montfort, Earl of Leicester, in his first creation of that initial House of Commons, "paralleled Cromwell's Naseby and George Washington's Yorktown,"—world-making events.

Epochs of vital import to our English nation, during a full five hundred years of its career had far-reaching results, inspired by the vital slogan, "Power delegated by the People to their representatives." Edward II, Puritan Persecutor, failed in his effort to drag the Spanish Inquisition across the Channel, thereby saving English Nonconformists from being torn asunder by embracing the Iron Virgin with her breasts of death-dealing spikes, or broken on the wheel, or from murder by the slow torture of dripping water in the death chair.

The Edwards, first and third, as well as a goodly proportion of the nobles, objected strenuously to religious dictation and to the arrogance of the Pope, who futilely sent his bulls broadcast to the English king and to the Bishops of Canterbury and Oxford University, objections which offset in great measure the persecutions interjected and fostered by Edward II. The Puritan king, Edward III, jeopardized present happiness and future glory when he signed the law that threw an Englishman into prison if he embraced in entirety the Roman Catholic faith. These



CHARLEMAGNE, BORN 742, DIED 814.



ALFRED THE GREAT.



GREGORY XI.



factors, coupled with the combative writings of the renowned Oxford professor, Wyclif, fanned into vigorous life Non-conformist tendencies which were then briskly honey-



combing the nation. They paved the way also for the Puritan uprising in England, which in the sixteenth century awakened into activity a hibernating continent. In 1525, or thereabout, one hundred and forty years and more after Wyclif's death in 1384, England shook off her apathy and grasped the Protestant life-lines thrown to a dying world by an Erasmus, a Luther, a Calvin and a Knox.

Puritanism in England dates far back of the Lollards, for one finds that the Flemish weavers at Oxford, fifty years before that blow for liberty was struck through the Magna Charta, had asserted their rights to worship as they willed.

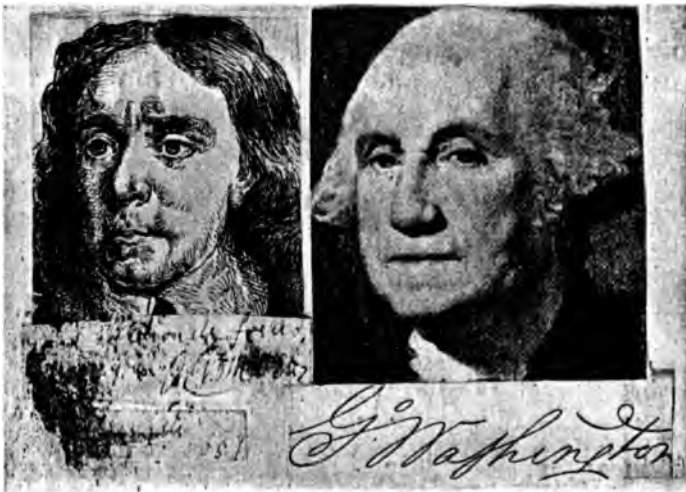
Just as the fourteenth century dawned, the wave of excommunication centered about William of Occom, who aided that movement which blossomed into virile life, first systematically forcing the issue between no priesthood and free inquiry, as against sacramental ecclesiasticism.

The influence of the martyr, Walter Lollard (founder of the Lollards, burned for heresy at Cologne in 1322) speeded Englandward. When John Wyclif of Oxford University became a Separatist, he found the Statute of Provisors of Edward III had sown Lollard seed





SIMON DE MONTFORT GAZING AT THE DEAD  
BODY OF PIERRE OF ARAGON. MONTFORT  
WAS KILLED AT THE BATTLE OF EVESHAM  
AUGUST 4, 1265.



A TRINITY OF EPOCH MAKERS.

broadcast, which under the Oxford divine's ministrations germinated into a bounteous harvest. These progressive Lollards of the fourteenth century, contemptuously termed



JOHN WYCLIF.

Babblers, were forerunners of the Reformers. They made the Reformation a possibility, giving to the world "Thoughts that breathe and words that burn."

Great was the work of that indomitable and conscientious John Wyclif, called the "Morning Star of the Reformation," in the Isle-of-Fate. He brought the Bible within reach of the common people of England, by translating it from the Latin. He printed tracts and excerpts for the needs of the weary hearted and sorely burdened, ministering to the brain and heart of thousands who craved higher religious expansion.

Sent by Edward III as a commissioner to Bruges in 1374, Wyclif argued Non-conformism with rare ability. Powerful Gregory XI was unable to injure the argumentative, radical divine, though he made strenuous efforts to counteract Wyclif's influence.

Well to the fore among early rebuilders of a Christianity based on a knowledge of the Bible put into the hands of the people are four scholars who have influenced civilization in its advancement; namely, Wyclif in 1382, Tyndale in 1525; Luther in 1534; Cover-



THROUGH THIS DOORWAY OF THE LUTTERWORTH CHURCH WHERE WYCLIF PREACHED WAS CARRIED THE BODY OF THE FIRST REFORMER WHO SOUNDED THE KEY-NOTE OF WORLD REFORMATION.



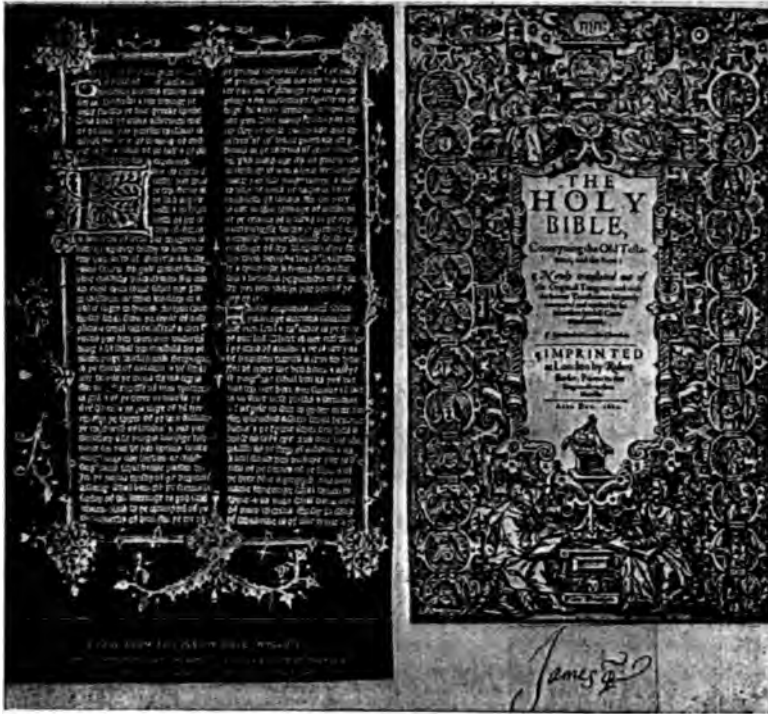
**EDWARD III, THE PURITAN KING.**



**PARAMOUR OF EDWARD III ROBBING HIS STILL WARM BODY  
OF ITS JEWEL ADORNMENTS.**

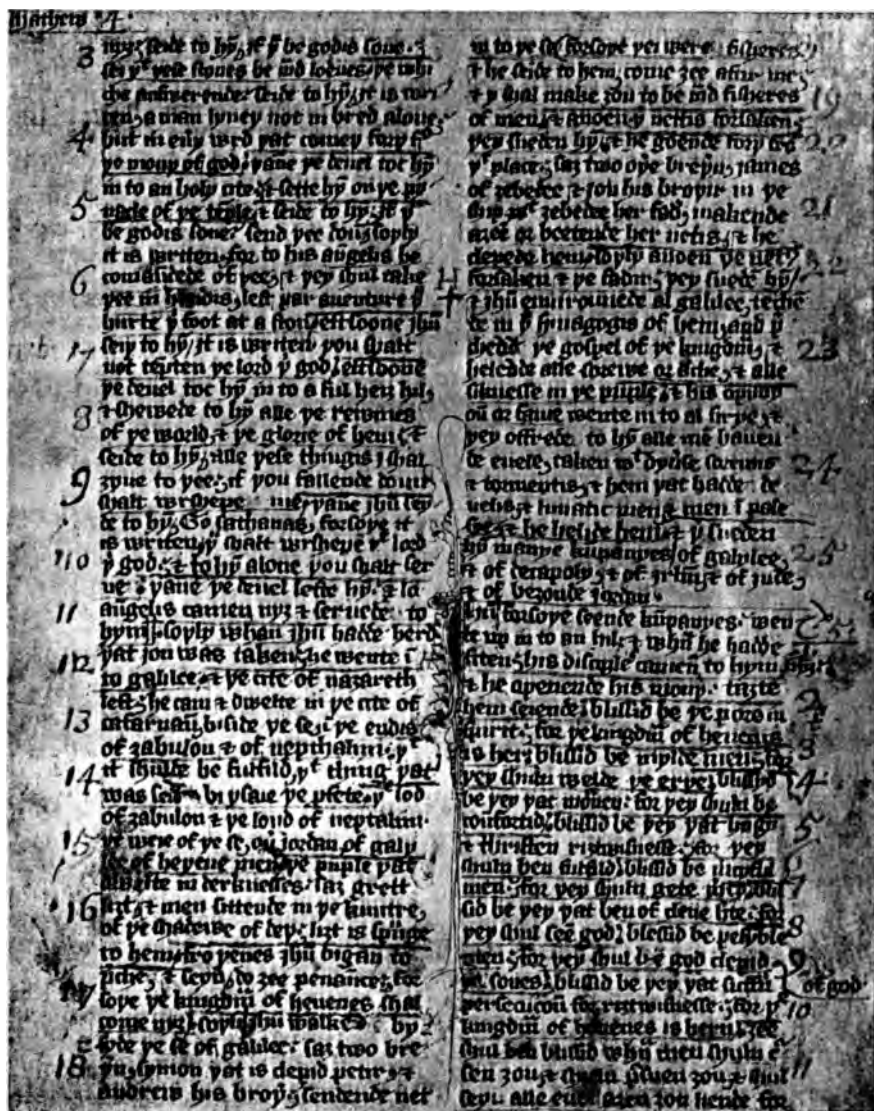


dale in 1535 improving on Tyndale's Bible at the command of Henry VIII. The Geneva "Breeches Bible," wherein the translator changed the time-honored fig leaf apron to modern bifurcated male apparel, not only circulated in Switzerland,



**TWO ENGLISH BIBLES WHOSE POSSESSION AND READING GAVE ECSTATIC JOY TO MILLIONS AND SUDDEN DEATH TO SOME WHO READ THE WYCLIF VERSION.**

but throughout Europe. In 1611, King James' Version was made by those forty-seven erudite scholars, well supplemented in our times by the Revised Version of the New Testament in 1881 and the Old Testament in 1885. It was the Geneva Version of the Holy Scriptures which the Pilgrims used almost exclusively, and in later times their descendants, until about the year 1700. Coverdale's translation, the first complete translation of the whole Bible into English, was published nearly two hundred years after Wyclif



ON THIS LEAF OF WYCLIF'S UNVERSED, QUILL-WRITTEN BIBLE IN THE LOWER RIGHT HAND CORNER ARE THE BEATITUDES. THE WORD "GUESS" USED IN PLACE OF "THINK" IS WRONGLY CALLED A YANKEEISM, WHEN IN REALITY IT WAS SHARED WITH THE WYCLIF BIBLE ALONG WITH OTHER QUAIN TERS.

wrote his Pleshy Bible. Luther's translation gripped the heart of the world.

The Lollards worked their way out of the entangling



COVERDALE BIBLE 1535 FIRST COMPLETE ENGLISH BIBLE AND ENDORSED BY HENRY VIII.

labyrinth of that Roman Catholic formalism, which, during the intervening centuries after the invasion of those Northern tribes, had missionized Britain. With staff in hand, these "poor preachers," so called from their general poverty, not from the quality of their preaching, tramped the length and breadth of the land. Wyclif was a true Father of Reformers. With a zeal outclassing the fervor of a crusader, he awakened to conscientious action the renowned twenty Reformers of England, Germany, France and Switzerland.

Wyclif and his followers opposed much that the Greek Catharii, or Puritans of the eighth century had

opposed, such as transubstantiation and confession. Indeed, they went farther, and taught that kings should be independent of prelates, and that dominion was founded on grace. Wyclif in his radicalism denounced the Pope as Antichrist. Had this man of rare attainments been alive twenty-five years later, when Parliament, instead of advancing, retrograded, passing that unrighteous law to burn heretics, he would have gone to the stake with short shrift. The author of the Pleshy Bible, written some two hundred and twenty-five years before the King James translation, forced the Hand of Oppression. Though Wyclif, who was excommunicated, died in his bed at Lutterworth, December 31, 1384, many of his followers faced the Grim Destroyer on rack and scaffold or were drawn and quartered by bending saplings or plunging horses,



WYCLIF ARRAIGNED BEFORE THE ARCHBISHOP OF CANTERBURY.



WYCLIF STRICKEN BY DEATH WHILE IN CHURCH.

and their carcasses nailed up over the city gates. In 1517 came the Great Reformation, headed by the Augustinian friar of Wittenberg and his coadjutors, whose teachings shook the



TEARING LIMBS  
FROM BODY  
AND BEATING  
OUT THE INTES-  
TINES BEFORE  
THE EYES OF  
GAPING RIT-  
UALISTS WAS ONE OF THE PUNISH-  
MENTS METED OUT TO NONCON-  
FORMISTS.

thrones and peoples of the earth. Wyclif's bones, dug up in virulent spleen, were burned to ashes with his books, and scattered o'er the Severn waters, sharing the honor and distinction of being classed with Oliver Cromwell's remains, whose grave was sought out years after the soul had fled its tabernacle and insult paid to his ashes. It was, with dire misgivings, that

Charles II exhumed and derisively hung aloft in chains at Tyburn the body of the mighty Oliver, which swinging idly in the wind, was the butt and gibe of the ignorant scoffer and the irate bigot.

The slaughter of the English nobility and the destruction of their castles by a restless, persecuted people, wishing to abolish feudalism, but hardly knowing what they craved in its place, had been so thorough, that when Henry VII came to the throne, only twenty-nine nobles could be found to convene parliament.

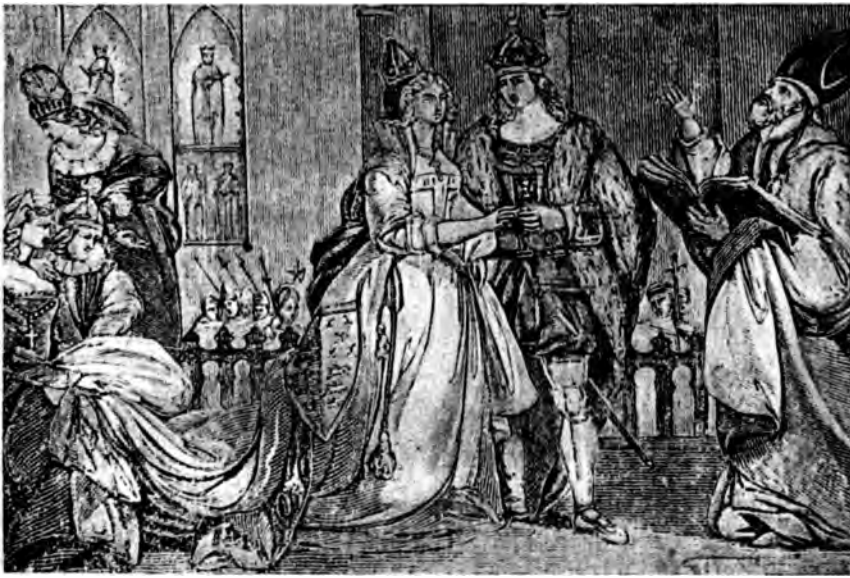
The licentiousness and cupidity of his successor, Henry VIII, served as a fulcrum by which religious malcontents were able to separate, semi-legally, the imbedded rock of Congregationalism from the Established Church. These men of conscience were appropriately called Separatists.

Henry VIII usurped the authority of the Pope, in order to divorce his first wife, Catherine of Aragon, his dead brother's widow,



SIGNATURE OF  
HENRY VII.

marry Anne Boleyn, and despoil the monasteries of their enormous wealth. Finding much of England moving to and edging a second civil war of the Roses, he was ready to meet with open arms a new order with himself as head of both Church and State. Then Henry VIII made that historic lightning-like right-about-face from Catholicism to Protestantism. Roman Catholic England, heartsick from the disastrous War of the Roses, and fearing a repetition of civil



MARRIAGE OF HENRY VII.

strife, if the legitimatizing of and succession to the throne of Catherine's issue were possibly questioned, gave the king the lead. In 1534 Catholic and Protestant alike installed by overwhelming vote the profligate debauchee as head of the church—in intent an English Pope endowed with Papal power, including the right to divorce. Though this was at heart a Papal King who reigned, Lutheran doctrines gained ground through the change. Henry VIII heeled his people so closely that, to curry favor with the king, some of the nobility built their manor houses in the form of an H, in

substance saying "Your Majesty, you are ever with us in the house; we built it after thee."

- A strange anomaly was this Pope-King, Henry the VIII, under whose reign both Roman Catholic and Puritan waxed strong. The hand that reached out to accept the New Testament from Hugh Latimer and that signed the order for the Coverdale Bible to be placed in each parish house throughout England, defying Pope Leo X, was the same hand that signed The Bloody Statutes—"The Whip with Six Strings"—which commanded all Englishmen in these words to be true Catholics.

"1. That if any one denied that the bread and wine of the sacramental supper were the real body and blood of Christ, he should be burned alive, without the privilege of abjuring.

2. That the bread is both the body and the blood, and that the wine is both the body and the blood of Christ, so that partaking of either is sufficient.

3. That priests ought not to marry.

4. That vows of chastity are perpetually binding.

5. That private masses ought to be continued.

6. That confession to a priest is necessary to forgiveness."

It was added that whoever should deny either of the last five articles forfeited thereby all his goods and chattels. If he should recant, he could be imprisoned as long as the king pleased, and if he continued obstinate, or, after recanting relapsed, he should be put to death. Henry VIII's straddling process of dealing with Conformists, Nonconformists and Roman Catholics forced upon the people a clergy who in act and thought fell far below their office. The result was that morality and immorality rubbed elbows at the communion table and in the pews. Livings were appointed as plain lucre livings, and appropriately named "filthy," having little to do with the spiritual advancement of the people. In some parishes, weeks and months passed without sermons or readings.



IN ONE BREATH HENRY VIII. BARRED THE TYNDALE AND COMMANDED THE USE OF THE COVERDALE BIBLE.





POPE LEO X. AND HIS COURT, THE POPE WHO GRANTED THE  
TITLE OF "DEFENDER OF THE FAITH" TO HENRY VIII.

The English heart, craving worship and direct communication with the Creator, was distraught, and yearned for the truth. Untrammelled religious teachers, fostered especially in Emmanuel College, not only thought but talked, in lecture room, market-place, gravel pit, street corner, and home, of an open Bible and prayer and praise without the priestly clan. In derision they were called Puritans, but the name was a veritable boomerang to the coiners, as it typified, in the Nonconformist, qualities of higher grade than those seen in the average Englishman of that day.

Hugh Latimer fearlessly, but in courtesy to royalty, on bended knee, gave Henry VIII the New Testament, supplementing the act with copious draughts of Wyclif's teachings and gleanings from the Book of Books. This must have disturbed the papal monarch's conscience, and may have led him to influence Charles V of Spain, nephew of Catherine of Aragon, to quench the flames that threatened Luther's life.



ANNE OF CLEVES.

THAT UNIQUE ENGLISH FAMILY  
WHOSE VARIOUS  
BRANCHES INDORS-  
ED, HECTORED OR  
BURNED THE PIO-  
NEER NONCONFORM-  
IST AS WHIM OR  
RELIGIOUS BELIEF  
DICTATED.

HENRY VIII CONVERSING  
WITH HIS WIFE CATHA-  
RINE PARR.



CATHARINE HOW

When the Reformer handed the New Testament to the king, the days of many Nonconformists were numbered. Leaderless and scattered, the new faith was but crudely sensed until Hugh Latimer as teacher and counselor grouped and strengthened the Free Churchmen.

Born in 1490, Latimer made subsequent generations for centuries think hard and believe more deeply, when they remembered that this conscientious divine was with David Ridley burned by Mary Tudor at the stake at Oxford, October 16, 1555.\* With less famous martyrs, whose blood seeped into the shambles, Latimer bore witness to truth. With his dying breath he said, "Brother Ridley, in our bodies we have lighted a candle that cannot be put out."

A goodly number of the six queens of Henry VIII, Catherine of Aragon, Anne Boleyn, Jane Seymour, Anne of Cleves, Catherine Howard and Catherine Parr, at the command of their liege lord left their heads in the basket and all traversed a pathway edged with rattling skeletons.

When Henry VIII would again "a'wooing go" and made advances to a canny lass, she replied that, having but one head she preferred keeping it on her shoulders. Before Henry had his controversy with the Pope on conjugal matters, he had written in Latin that work glorifying the Roman Catholic Church, thereby earning from Leo X the title "Defender of the Faith." Tradition-bound England still keeps on her coins, and as the title of her king, this anomalous and purely academic expression.

Miles Coverdale followed William Tyndale's lead, being employed by Jacob Van Meteren, elder in the Dutch church at Austin Friars in London, to translate the Bible from the Dutch and Latin, after which Van Meteren, one of the historians of New Netherland, had it printed in Antwerp

\*At Oxford near Baliol College a cross in the pavement immortalizes the spot where Latimer and Ridley were burned. As the shrine seeker views the cross, his thoughts are as gruesome as those called forth by the act that consecrated the site on that fair October day nearly four hundred years ago.

and sent across the channel so that Englishmen saw the Bible in a still wider range in their native tongue through Dutch enterprise. When Philip II and the Duke of Alva ran riot



WILLIAM TYNDALE.

in their wrath and purpose of extermination of Protestant Flemings and Walloons — the latter, the first home-makers in our four Middle States — over one hundred thousand Netherlanders followed those scattered Dutch-English Bibles into England. Before a single copy of the Bible was printed in England, there had been twelve editions of the whole Bible and twenty-four editions of the New Testament printed in the Netherlands. Thereafter, for centuries, most English Bibles were printed in Holland and

thence imported into England.

Bible-armed, Christian-armored, and educated along business as well as literary lines were those Netherlanders, who aided so greatly in the making of the England we know. They introduced the first printing press, besides new crafts and trades, set up paper mills, and changed England from an agricultural to a manufacturing country. These Fleming and Walloon, or Netherland weavers, and craftsmen from thrifty Belgic land, to Canterbury, Colchester, and Norwich, spread



MILES COVERDALE.

broadcast the glad tidings and insisted on worshipping God in their own way as Free Churchmen. England, gagged by commercialism, winked at the observance of religion in the way common to all foreign artisans, whose skill was needed to augment wealth. At the same time the political church persecuted to the brink of the grave, with remorseless zeal, the native-born Englishman for the identical belief, notwithstanding the fact that "The Establishment," in England,

## The Practice of Prelates.

Compyled by the faythfull  
and Godlye learned man,  
Wyllyam Tyndale.  
Dalle.

## IMPRINTED

at London by Anthony Scoloker.

Ino Wyllyam Seres. Wwel  
lyng in the Sauoytutes  
Wyllyam Temple.  
Dalle.

Cum Privilegio ad Imprimendum solum.

Title-page of Tyndale's "Practice of  
Prelates"

ONE OF TYNDALE'S BOOKS THAT ANGERED  
HENRY VIII.

always claimed to be a true Reformed Church. Over a hundred of these Walloon and Flemish churches were formed in England, some of them being still active. The oldest Reformed Dutch Church is at Austin Friars in London.

To the distorted minds of the Conformist religious earth-purifiers, fire served a double purpose—it gave an excruciating death to the Nonconformists and it warned onlookers to avoid the pitfalls of disaster that awaited followers of the New Faith. Communities scattered

the length and breadth of the British Isles felt the iron heel of Conformism stamping out Pilgrim and Puritan progenitors, but each drop of life blood shed furnished sustenance and gave inspiration to scores of fearless martyr successors.

The scourge of the Black Death that during the fourteenth and fifteenth centuries stalked the length and breadth

of England, when taken in connection with general sheep culture and wool growing, which restricted soil cultivation, had sadly sapped the country. Emigration was in the air. The impoverished farmer and agricultural laborer cried out in despair. "Nothing could be worse, the chance is worth the taking" became a veritable slogan, and this cry echoed throughout the island.

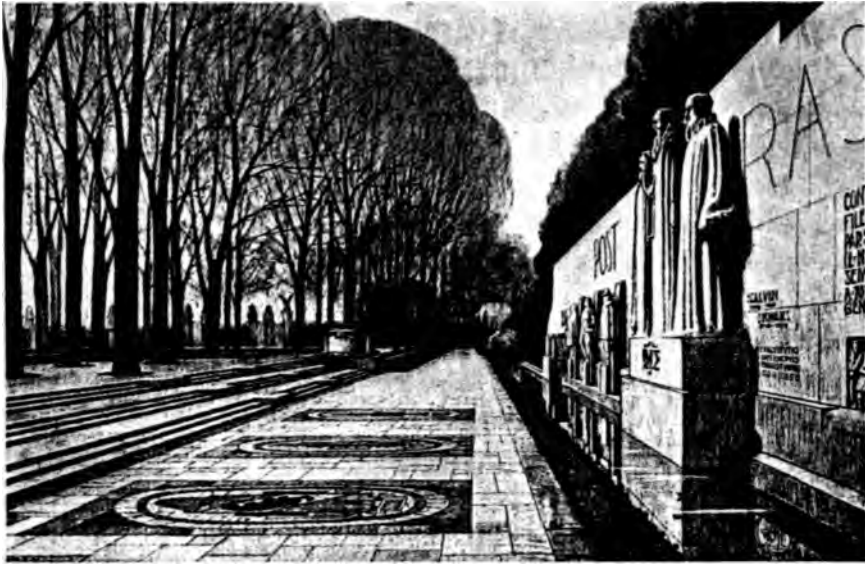
In the late sixteenth century English courage now rose more rapidly to the sticking-point of emigration. Beyond the Atlantic, the new land held outstretched hands; it is true that hidden in the shadow were open graves. The majority of the adventurers were ne'er-do-wells. Emigration meant starvation, and too many found early burial, yet the surviving fragment lived to people our land with Englishmen in those early days, and these were a constant incentive to other adventurers and to new hazards of fortune.

Thousands of prominent Englishmen fled the country, largely into Holland and Switzerland, the two republics, these being lands of refuge. Here they found law and order; churches without bishops and states without kings.

The spirit that made fragrant with tender memories every plank in the Mayflower's hull, that stood between the hundred and two and death, the fire that destroyed the Pequots and the Narragansetts, the flintlock muskets that lined the road from Concord bridge to Merriam's Corner with the corpses of red coats was the same spirit that was tempered during that five years' sojourn from 1553 to 1558 in two federal republics, in which each state had equal vote in the Senate.

Dwelling on the shores of Lakes Geneva and Lucerne, in the land of the mighty Jung Frau and glorious Mont Blanc, years of exile gave ample time to these Englishmen for mental and spiritual development. Amid the inspiring mountain air of untrammelled, democratic Switzerland, the Puritan made rapid growth. The debt due from the Pilgrims and Puritans and their descendants to this

country, enthroned amid the mountains of Central Europe, is even yet beyond the financial realm. Most appropriate is the great monument of the Reformation, completed, unveiled, and dedicated in Geneva in 1918. Among the superb



GENEVA'S MONUMENT COMMEMORATING THE REFORMATION.

bas-reliefs of life-size figures are those not only of Cromwell and the English Reformation, but of Roger Williams and the Compact of 1620 in the Mayflower cabin. The original wall was built by reformers, citizens, professors and students, helping with their own hands. On the site of part of the wall, but refaced with stone mostly removed in the nineteenth century, has been erected the great mural monument of the Reformation with appropriate inscriptions. It was this wall which was attacked by the Savoyards in 1602 in the famous episode of the Escalade. Nowhere is American history better understood than in Switzerland. In that federal republic the Pilgrim rule in Plymouth that every able-bodied man must be willing to drill and bear arms has been followed as the best system of national defense.

During those two centuries when the tide of persecution

ran highest in England, a frightful toll was that of four hundred heretics burned at the stake. Posterity rejoices that these judicial crimes were perpetrated mainly in the narrow span of two years, in that holocaust lighted by Mary Tudor (Bloody Mary) which included those Essex men burned at the stake. Several of the modern church edifices are built on the sites of ash heaps left by martyr fires of Smithfield Shambles, in the outskirts of London. These



EDWARD VI.

IN 1553 THE BRIEF SIX-YEAR REIGN OF EDWARD VI., SON OF HENRY VIII. AND JANE SEYMOUR, ENDED BY DEATH AND MARY TUDOR MOUNTED THE THRONE.

acts brought bruised and recumbent England to her feet through virulent popular denunciation and effective protest. In an age when the dulled conscience of southern Europe allowed two thousand persons to be burned alive in one Spanish province, in 1482, and in the Netherlands in the sixteenth century a large number, possibly some seventy-five thousand heretics, to be tortured to death, it is little wonder that the people rose in their might in these same Netherlands to fight Spanish oppression. In myriad families there was weeping over an empty chair. Rising in their desperate, righteous indignation, they seized many edifices of the martyr-mad Roman church and confiscated steepled and towered magnificence to Protestant use and to public education. In a word the Dutch won their freedom for a federal republic, preparing the way to shelter the Pilgrims during those twelve years before the first contingent sailed for New



England. *Thus did every step of the Pilgrim path show the Over Rule.*

Later under the flag of red and white stripes—prototype of our own—free from persecution, the Leyden church was kept alive, until in November 1630, ten years after the first oncoming of the Pilgrims to New England, the ship *Handmaid* reached New Plymouth (Patuxet) at Cape Cod, with the last embarkation of Leyden church members.

The sixteenth century saw horrible times for the English during the reign of the Tudors, King Hal, Edward VI (the boy king) and Queen Mary; Protestants were persecuted for re-

fusing to believe that in the sacrament the wine was the actual blood of the Christ, while on the other hand the heads of Romanists dropped into the basket, in close sequence, for denying the King's supremacy over the Pope in the church. Nevertheless through martyrdom Congregationalism flourished.

Crossing that channel, which has alternately served as a barrier and thoroughfare—and which, save for aeroplane and under-sea tunnel encroachments, will continue such as long as it remains water rather than glacier—one delves into



FRANCIS I.



QUEEN MARY OF ENGLAND WHO MARRIED PHILIP II. OF SPAIN.



FROM THESE WINDOWS MEN, WOMEN, AND CHILDREN WATCHED THE BURNING OF CHRISTIAN MARTYRS ON SMITHFIELD SHAMBLES ON THE OUTSKIRTS OF LONDON.

the horrid tale of persecution of the Huguenots. Those pure-minded, religious zealots spanned martyr history from Francis I to Louis XVI, and laid the foundations for the French Reformation, which antedated by several years that



LOUIS XVI IN THE HANDS OF THE MOB.

under the German Luther and the Swiss Zwingli swing to Protestantism. Later on, Huguenots proved factors of might in the upbuilding of the Great Republic. No richer element has entered into the American composite. These people readily grasped the tenet of "justification by faith" as promulgated by Le Fevre, Farel, Calvin, and Beza. The last of these even dared tell the French King in substance that it is not the place of the reformer to strike, "but remember, sire, anvils wear out hammers."

As the researcher thus turns from England to France and the seventeen provinces of the Netherlands, he wades into the "murky waters of history," to descry at last a noble edi-



THE HYPOCRITICAL DUC DE GUISE,  
MURDERER OF HUGUENOTS.



*Coligny*

ADMIRAL COLIGNY IN FOSTERING THE HUGUENOTS  
LOST HIS LIFE.



HENRY OF NAVARRE.



WHO IN CRUELTY EXCEEDED HIS  
ILL-STARRED QUEEN, MARY OF  
ENGLAND.



CATHERINE DE MEDICI, R  
SPONSIBLE FOR MANY A  
HUGUENOT MURDER.

fice of freedom and a training ground for thousands of our American ancestry of many strains. Fanatical, royal, France gloatingly bore her share of the attempted undoing of the race by inaugurating the horrors of the Inquisition—wheel breaking, limb tearing, quartering, and rending of the human frame. “Renounce the new religion, go back to the old faith, or die a horrible death” was the fiat of Rome, but



THE MASSACRE ON SAINT BARTHOLOMEW'S DAY.

with men of conviction of truth and moulded of martyr clay, recantation was impossible.

The great experiences of life swing upon hinges of love and hate and both spell tragedy. Twins are not the exception in the birth of events, but rather the general rule. Act and sequel are riveted as with hooks of steel. Massacre fifty thousand Huguenots, starting the butchery on St. Bartholomew's Day, August 24, 1572, at the command of Charles IX and his queen mother, Catherine de Medici, and Philip II smiles—the only accredited smile in his blighting career. Kill a Coligny, and one finds a Duc de Guise bending over his corpse. Attempt to slay a nation of Netherlanders and a

Duke of Alva grins above their stark and reeking bodies. Decapitate one of the greatest men in England, Sir Walter Raleigh (the active instrument being Chief Justice Popham),



MY LADY SHRANK FROM SOILING HER SKIRTS IN THE POOLS OF BLOOD ON  
THE PALACE STAIRS ON ST. BARTHOLOMEW'S EVE.

and the pen that outlined the death order moves behind the scenes in the hand of James I.

"Let him who is without sin cast the first stone." The Englishman and the Italian, centuries before the Frenchman made St. Bartholomew's Day a byword of reproach, set

the pace. On November 13, 1002, St. Brice's Day, before the sun had set beneath the horizon, the English rose and as one man slew their Danish neighbors by the thousand. This was exactly as the savage Opechancanough murdered the outlying Jamestownites with whom his tribe dwelt in seeming harmony, as Jamestownites dealt a death return to the savages, and as Sweyn the Dane in 1013 avenged the outrage to his people and his son. Then the Danish King Canute ruled English land with an iron hand.

In 1282, Sicily inaugurated the Sicilian Vespers, which, interpreted, meant Death to heretics, though these were close friends and neighbors.

Well born, well housed, and well shrined was the hero of Ivry, the White Plumed Knight, when the dagger of Ravallac, the only successful assassin of twenty, pushed him over the edge of the world. Yet this was not before the gruesome feast given on August 23, 1572, when Huguenots, invited to his marriage to Margaret of Valois, were inhospitably massacred by the thousand without his connivance through the Duc de Guise and Catherine de Medici. These massacres the Pope glorified and commemorated by having the bells of Rome rung, commanding illuminations, including bonfires, and minting a memorial medal.

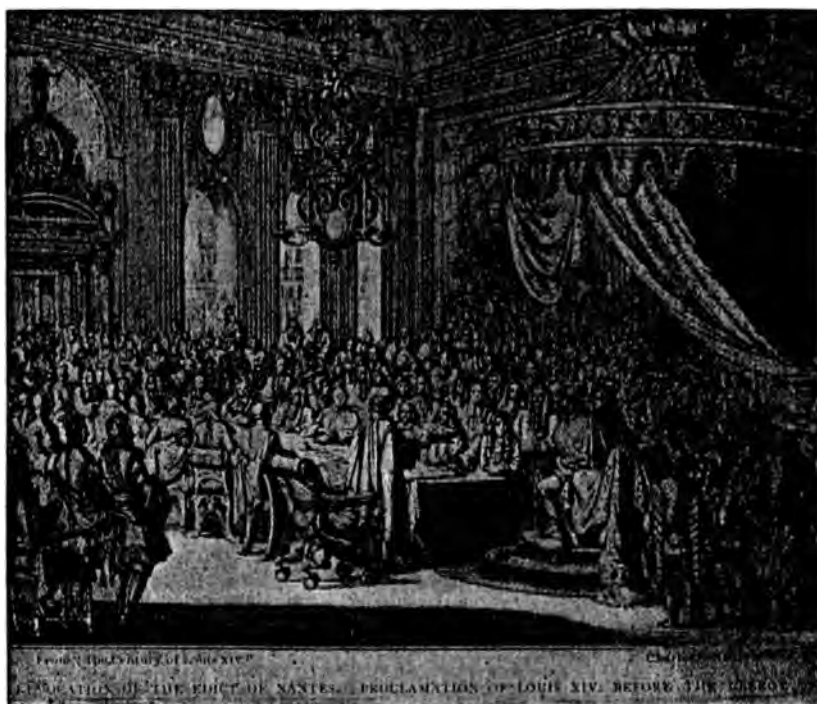
Undoubtedly when Henry of Navarre started his League of Nations and asked Elizabeth to join, he patterned it after the Amphictyonic Tribal Council of Greece. Henry's "Grand Design" came to grief before the dawn of the seventeenth century. Ulterior diplomacy and selfish intrigues throttled the infant, as it has done on other occasions since.

Encouraged by that Edict of Nantes, dated April 15, 1598, given by Henry IV,\* the Huguenots greatly prospered until its cruel revocation by the Sun King, Louis XIV in 1685, resulting in dire persecution of this wonderful people.

\* An attempt to expiate the crime perpetrated against his former brother Protestants on his marriage day.



LOUIS XIV REVOKING THE EDICT OF NANTES.



Courtesy of Charles Scribner's Sons.



Through enforced emigration, fathered by this "damned spot" on her escutcheon, France lost heavily of these desir-



THE DUKE OF ALVA WHO CAUSED THE DEATH OF THOUSANDS OF NETHERLANDERS AT THE DICTATION OF HIS MASTER, PHILIP II OF SPAIN.

ables, many going to England, Prussia, Holland, and America. The lists of the famous "Who's Who" in America and in biographies show that in proportion to numbers, from no strain in the American composite has a greater corps of able men and women proceeded for the enrichment of private and national life than from the Huguenots.

The wave of blood kept well atide its blighting curse and course in Holland, Spain, and France. Under the rule of

Philip II of Spain through his emissary, the Duke of Alba, and France governed by Louis XIV, each country had its



DUKE OF ALVA GAZING AT HIS VICTIMS.



*Philip*

PHILIP II, MURDERER OF NETHERLANDERS.

long drawn out St. Bartholomew's Day; each drank deeply a sickening draught of blood that yielded fearful tollage, costing the lives of the flower of three nations.



THE HUGUENOT.

Emperor Charles V of Spain feared no mortal and fought the world, but mice and spiders made the most powerful monarch of his day shiver and shudder. Sated with life, he turned over the greatest throne in the world to his son, Philip II, and entering a narrow monastery cell, prepared his soul to depart hence. It is, however, rumored that the "ruling passion was strong in death," and Charles V still carried the cares of royalty beneath the monk's cowl.

Persecution of Huguenots extended from the time of Francis I to that of Louis XVI, the Locksmith King, whose neck met the knife of the guillotine.

Holland emigrants to England fathered Cambridge College, were well to the front in the Puritan exodus under Winthrop, and mustered strong in Cromwell's army, an army in large measure Baptists in faith—that invincible multitude of religious enthusiasts which never went into battle without calling on the Lord of Hosts, and was never defeated, though often pitted against forces four times its number. This host had in it thousands of the grandsons of the Netherland refugees of 1567 and later years.

Men and women of the Netherlands, aliens on English soil, stirred and excited Olde England to progress as she would never have been stirred nor advanced without Dutch blood, brains, thrift, ingenuity and breeding. The later drainage of the eastern counties by Dutch engineers, adding millions of fertile acres to England, was a monster achievement.

To Pilgrim and Puritan descendants it is a joy to know that while their ancestors had many a battle of words with the doughty Dutchmen, who inadvertently made an outpost-guard-house of



CHARLES V OF SPAIN.

Manhattan Isle, protecting Pilgrim and Puritan against Indian and Spanish attack, little blood was shed between these brother pioneer settlers, who held the same faith and in nearly all the wars, which meant the safeguarding of freedom and the progress of humanity, were allies with the English.

The Dutch-Iroquois Treaty, made before the Pilgrims arrived, was of mighty import to the English and prevented many a conflict with these "Romans of the Western World." Dutchmen backed the Declaration of Independence and the Continental Congress, and Hollanders exerted powerful influence on the Connecticut Colony whose constitution was the borrowed pattern by which that Philadelphia Congress cut America's common-sense, Republican garment. The Reverend Thomas Hooker, the eloquent religious Connecticut pioneer, while an English refugee in Holland, developed love of liberty and worked out the freedom-thought in the New World in the Massachusetts and Connecticut colonies.

Like the Pilgrims, the Connecticut settlers borrowed many Dutch ideas and institutions which at that time were unknown in England. It was William Penn, son of a Dutch



CHARLES V.

"SHALL I ENTER A MONK'S CELL,  
OR REMAIN ON THE THRONE?"

mother, who founded the colony Penn-Sylvan and the municipality of Philadelphia, the first surveyed, properly laid out, paved and lighted American city. Dutch influence in America shot its impress beyond the minds and lives of Separatist sojourners in Amsterdam and Leyden. The half century during which Dutch Progressives controlled New Netherland, including Manhattan Isle, saw the first fully organized free church in America, still active, the first system of recording deeds and mortgages, toleration of all creeds, separation of church and state, besides public

schools sustained by taxation and open to girls as well as boys. All of these features of freedom were absorbed and in time freely adopted by Pilgrim and Puritan.

Puritans of the Massachusetts Bay colony found among the French Protestants great nation-building material, and used it prodigally. Those martyr-bred Huguenots of the Old World in later times continued to make their mark and a deep one on the New World. South Carolina saw the coming of some sixteen



LOUIS XIV.



*Painting by Gros.*

THE FAMOUS MEETING OF CHARLES V AND FRANCIS I IN JANUARY, 1540.



Medal. Time of Charles V.

thousand, Pennsylvania fifteen thousand, and New York of probably double this number. Bedloe's Island in New York Harbor, homestead holding of the Goddess of Liberty, was owned by a Huguenot. William Mullins of Plymouth, and Paul Revere, midnight Lexington rider, were of Huguenot



THEODORE BEZA.

NICHOLAS RIDLEY.

ENGLAND, FRANCE, HOLLAND, GERMANY, AND SWITZERLAND FURNISHED  
THEIR QUOTA OF FEARLESS MEN TO COMBAT THE EVIL RAMPANT  
IN CHURCH AND WORLD.

blood, while Peter Faneuil was the purest of pure Huguenots, as were Henry Laurens, John Jay, and Elias Boudinet, with three of the nine presidents of the Old Congress which William Pitt said was "without a peer in mental calibre in the world's gathering of statesmen."

That Dutchmen blazed a path leading to the Uplands of Freedom in America is a proud and truthful boast of the Hollander.

Pitt's comments on the rights of Englishmen fully ap-



ZWINGLI.



KNOX.



SAVONAROLA.



AFTER THREE HUNDRED AND  
FIFTY YEARS JOHN CALVIN  
STILL STIRS THE HEART OF  
MANKIND.





READING FROM LEFT TO RIGHT, HENRY BULLINGER, JOHN COLET,  
PHILIP MELANCTHON, JOHN HOOPER.

plied to Americans and voiced the doctrine of individual rights when he said, "The poorest man may, in his cottage, bid defiance to all the forces of the Crown. It may be frail, its roof may shake, the wind may blow through it, the storm may enter, the rain may enter; but the King of England cannot enter. All his forces dare not cross the threshold of the ruined tenement."

#### THE TWENTY PROMINENT CRUSADING REFORMERS.

Reformers were not always Apollos, but were of sterling worth. As a rule, their pictures, usually seen in rude reproductions from woodcuts that have come down to us, were taken in their wrinkled age. Of their scholarship there can be no question, while their courage to face flame or scaffold shone forth in lineament and act. The twenty Reformers at heart were Puritans, whose virile thought and act freed a world, shackled with moral delinquency and illiteracy for a thousand years.

The Reformers' task was to purify the world. When one realizes to the full what kind of a world they attacked in order to make it better, it is little wonder the axe glittered, the noose dangled, and the flame upflared. Degeneracy died hard, and in its moral death throes the headsman's tools of trade dragged many a self-elected custodian of earth's welfare to an agonizing death, but the fruitage of the turmoil was private judgment of the Scriptures for the race.

Believing in hell fire, blazing brimstone, and lost souls, pulpit reformers passed the word to the pews, with searing powers that brooked no argument. Consternation at the awful calamity awaiting the unsaved horrified the preacher, teacher, and hearer. Under the fiery utterances of a Knox, a Calvin, a Luther, and the seventeen other prominent Reformers, the scripture metaphor of a race to be run became literal reality for the thousands that sought salvation in the bosom of the Reformed Churches. In every case, however, on the continent and in Scotland, the movement for the reformation of the church from within was spontaneous, and of the people. Only in England was the Reformation officially taken quickly in hand and directed as an engine of state by the king and his favorite noblemen. In Holland and Switzerland—the two federal republics—the reforming movement was fiercely democratic and was based on the public



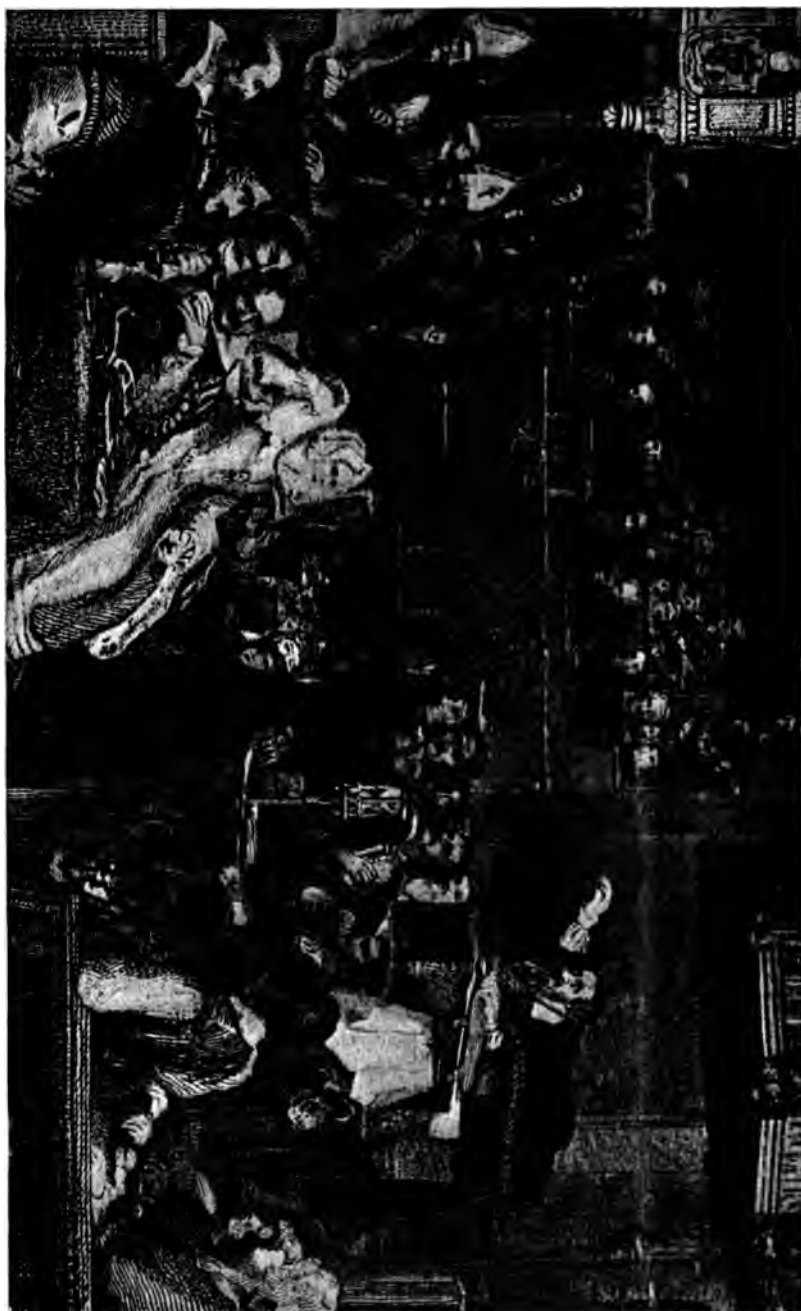
JOHN HUSS.



JEROME.



school. Reformers forced the fate of our forefathers to the fore, some in death flaring as "lighted candles to a dying world." None confronted persecution more unflinchingly than John Knox of Edinburgh who almost single handed and alone as leader, lifted Scotland out of semi-barbarism to the status of Christian civilization, and this little country had a system of free public education long before England.



JOHN KNOX BEFORE QUEEN MARY'S COURT.

John Knox, the strenuous educator as well as fearless Reformer, claimed before he died, and through his efforts proved the claim, that every town in Scotland should have a school and every large city a university.

This thirst for human life because of differences in theological opinions ran wild riot each side of the Conformist barrier. One finds this same bloodthirsty spirit in lodgings with Zwingli, the Swiss Reformer, whose hatred



MARTIN BUCER.

ERASMUS.

for the Anabaptist blazed forth when he hissed "He that dips let him be dipped," which at the behest of this divine was done so thoroughly that his fellow Protestant religionists were drowned by thousands. Only William the Silent, in the Dutch Republic threw the aegis of protection over all believers, his first and effective claim being made on behalf of the Anabaptists at Middelburg in 1577, which clear call English Separatists heard and accepted at once.

As for Calvin himself, he entertained no Hebrew ideas about what was to him and to all redeemed Christians not a Jewish Sabbath nor a worlding's Sunday, but the Sabbath Day. Hence, he took recreation on the afternoon of the First Day of the week in his garden. Calvin was not half



HUGH LATIMER.



"CRANMER, RECENT IN THE PRESENCE OF THIS CROSS, AND WE WILL PUT OUT THE FLAME," FUTILE WORDS, WASTING BREATH.



PRISON FROM WHICH LATIMER, CRANMER AND RIDLEY WENT TO THE STAKE.

the bigot he is usually represented to be. He married the widow of an Anabaptist preacher, and refused to be judged, even by Knox of Scotland, in regard to the Sabbath. He



MARTIN LUTHER AS  
A MONK.

gave the Reformed Church a service book which is still in use. His "Form for Administration of the Lord's Supper" is one of the exquisite gems of Christian literature—a rich garden of verbal felicities blooming with the lilies of devotion.

Lineament, gesture, and pose bespeak the religious autocrat, in John Calvin,\* whose thoughts, three hundred and fifty-six years after his soul went marching on, persistently

sway vast multitudes. It is a pity that we have only the picture that shows him in his old age. His latest exhaustive biography by Professor Dumuerge, who, with the American delegation, celebrated the Pilgrim Tercentenary in Holland in 1920, shows him from many points of view a different person from that indicated by vulgar tradition and distorting caricature.

The liberal churchman, Richard Hooker, prominent in the sixteenth century, preached the faith within bounds, hence kept within the church.

The break came when he refused to wear the robes of the Bishop of Gloucester, to which high office he had been elected.

A convincing author was Richard



RICHARD BAXTER.  
AUTHOR OF THE "SAINTS'  
REST," WHOSE NAME IS  
ASSOCIATED WITH SAVOY  
CHAPEL AND FETTER  
LANE

\*John Calvin died May 24, 1564. It is only recently, after years of search that his place of burial has been discovered in the Cemetery of Plainpalais, Switzerland.



LUTHER'S BIBLE, THAT GRIPPED THE HEART OF THE WORLD.





LUTHER'S MESSAGE TO THE NOBILITY.



LUTHER NAILING THOSE NINETY-FIVE THESES ON THE DOOR OF THE WITTENBERG CHURCH.

Hooker, writing his way into the literature of England and into the hearts of its people, clinging with one hand to the faith of his fathers while straining with the other to hold aloft the beacon of the new light. Hooker's only comment when he heard that his house had been destroyed by fire was: "If my manuscripts are saved all else is of no value." Richard Hooker was the near friend of the chief of the promoters of American colonization, at both Jamestown and Plymouth.



RICHARD HOOKER.

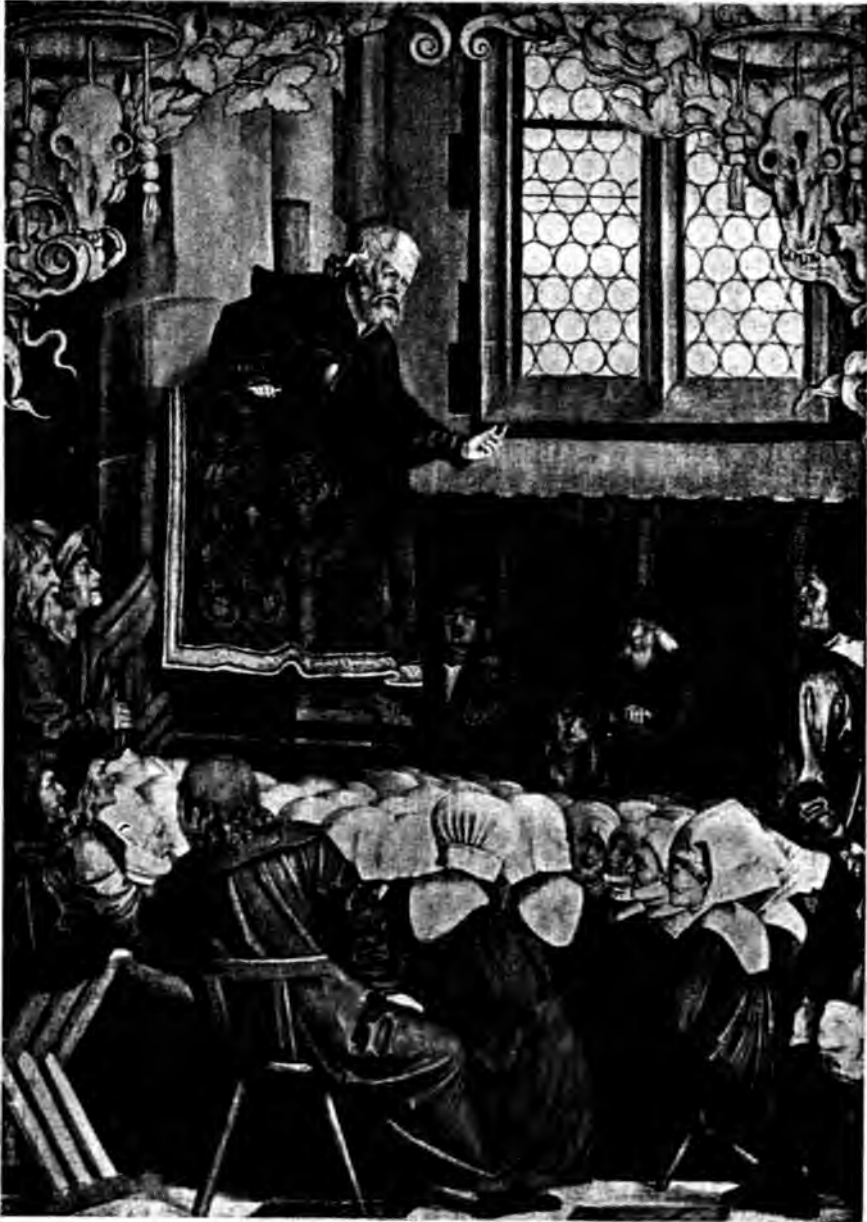
A number of the University men followed Hooker's lead and refused to subscribe to "The Oath of God, the saints, and the Holy Ghost," which drastic act stirred multitudes to seek the light and join The Cause. One of these was Sir Edwyn Sandys, powerful in spirit, made so through the writings and the friendship of this great authority on Ecclesiastical Polity.

Richard Baxter (1615-1691) trailed the procession of Reformers who fired hot shot into the camp of the Conformists, and as a Commonwealth chaplain with voice and pen backed Puritanism.

Calvin, having himself suffered the horrors of relentless persecution, gave still more despicable treatment to the Spanish physician, Servetus, who had returned to Geneva in order to escape the Inquisition of his own country, only to encounter one as terrible in its verdicts at Geneva. His dying pleadings, "Kill me," rising above the roar



KNOX'S HOUSE IN EDINBURGH.



RELIGION IN THE FIFTEENTH AND SIXTEENTH CENTURIES WAS ONE OF THE MAIN TOPICS OF THE MASSES, AND THE TWENTY REFORMERS HAD NO DIFFICULTY IN PREACHING TO AWE-STRUCK AUDIENCES.

of leaping flames, so says tradition, met the rebuff from the man of iron jaw in the words: "Let him suffer to the bitter end."

Nevertheless, in our later days, admirers of the great ethical teacher, Republican statesman, theologian, and father of the public school system, have in the city of Geneva



JOHN CALVIN, HIS CHURCH AND PULPIT.

reared a statue in honor of Servetus, with regret expressed that Calvin, in following the ideas of the age, had consented to the death of the Spaniard who differed in theological opinions. Even in our severest judgments of Calvin, we must remember that the Servetus episode took place when the Republic of the City of Geneva was in the midst of a life and death struggle against both Libertines (that group of sixteenth century fanatics) and the hostile Italians.

In the comparatively short life of Savonarola from 1452 to 1498,—the latter the date of his execution by strangling,—every waking hour was a busy one. Not until four years before his death, did Savonarola incur in marked degree the enmity of Rome. Refusing the bribe of a cardinal's hat, the reformed monk advocated a semi-religious freedom as a starting-point to crash through bars set up by papal authority and in this act met death half way.



*Courtesy of Harper and Brothers.*

HOLBEIN'S CARTOONS FURTHERING THE CALVINISM WHICH THEY CONDEMNED.

One finds John Huss of Bohemia going to the stake on his birthday, July 6, 1415. John Huss followed a long line of Bohemian Reformers, all deeply indebted to Wyclif. His



Courtesy of Harper and Brothers.

CALVIN, THE POPE, AND LUTHER.

fellow countryman, Jerome of Prague, met death by fire in 1416. In our day, Moravia and the Czecho-Slovak Republic—the first of the European nations to pay its debt to the United States—acknowledge the greatness of these men, their moral force being still unspent in Bohemia and Slovakia.

Of mighty import to the world was the coming of Zwingli of Switzerland, killed in battle in 1531, Luther of Wittenberg, who died in 1546 and steel-hearted Calvin, who finished his strenu-

ous life in 1554. These Reformation leaders, together with John Knox of Edinburgh, who died in 1572, had absorbed John Wyclif's teachings and with virile religious fervor spread the new beliefs. Drastic reformers burst the bands that for a thousand years had held Europe's populace in mental bondage. Nor is it to be wondered at that the new ways of thinking splintered even the new religious organ-

*Und alle die from Pöbeln mit  
hinf und Luth  
Amen.*

*Martin Luther*

1 5 4 2.

SIGNATURE OF MARTIN LUTHER.



**WITTENBERG, WHERE THE IRON MONK LIVED, PREACHED, AND WROTE.**



**GENEVA, A CITY OF REFUGE FOR THE SEPARATISTS AND  
CALVIN'S STRONGHOLD.**



TOMB OF CALVIN.



GUSTAVUS ADOLPHUS OF SWEDEN.



BURNING AND SEARING THE ENEMIES OF CALVINISM IN CARICATURE.



izations into a score of schisms. The impulse was ultra-individualism, and the making of sects could not at once be stopped. Even the one Protestant Ecumenical Council, the



INTERIOR OF CALVIN'S CHURCH.

International Synod of Dort, held as late as 1619, condemned the followers of Arminius in scathing terms.

Thirty-four years old was the Saxon friar, Martin Luther, when October 31, 1517, he nailed his ninety-five theses on the door of the Wittenberg church, and started

in earnest that world-wide-Reformation. Yet this stolid reconstructionist was thankful that Charles V, because of his regard for his aunt Catharine, who married Henry VIII, quenched the flame which a heretic-hating populace had lighted to expedite the departure of the "Iron Monk."

Councils and synods did not confine their labors to verbal contests, but their sessions often ended in belligerent onslaughts and death sentences. Such proceedings ran unchecked through the fifteenth and sixteenth centuries. Part of the fruitage of the Constantine council of 1414 were the deaths of Huss and Jerome.

Gustavus Adolphus brought to Sweden Luther's hand-annotated Bible from which the virile preacher anathematized the ecclesiastical traditions of mediaeval days while, directly and indirectly, with glowing words, he outlined a faith that, in revolutionizing the world, reached fifty million people.

Only through the pencil of the cartoonist may the uninformed know the immoralities of the world in which was cast the lot of the Pilgrim and Puritan. With poetic license,

the caricaturist draws Calvin at the feet of Servetus, thrusting on additional logs to increase the agonies of the enflamed martyr. The record states that Calvin was not actually present nor was he more prominent than his colleagues



QUEEN ELIZABETH.

in carrying out the sentence of the Republic of Geneva. The same cartoonist drew Calvin receiving a dose of his own medicine flowing from the point of a red hot branding-iron.

Sweeping to the fore in 1568 with imperious grace and crowned with irresistible powers, came England's real queen,

the last of the Tudors, Queen Bess, daughter of Henry VIII and Anne Boleyn, called "Elizabeth the good" and "the Virgin Queen." Both terms flattered with poetic license the



THE SPANISH ARMADA.

royal ruler, whose name "Virginia" crossed the sea and included in theory Pilgrim Land as well as Southland, extending from Labrador to the Gulf.

Pageantry and pomp closely attended every court and political function of the time. The opening of Parliament was a solemn proceeding, and the queenly queen made it more so by her attitude toward courtier and noble.

The often-told story of the eagle, that filched meat broiling on the fire, carrying with it a living coal that destroyed her nest and eaglets, illustrates the truth concerning two acts of two English monarchs who unwittingly spread the faith they at heart despised.

Through the vagaries of the monarch-Pope and his queenly daughter, England slipped temporarily from the Roman Catholic enclosure into the broad field of religious thought, and then with record speed slipped back. It took Henry VIII some twelve years to realize that in fostering the Coverdale English Bible and or-



WHAT THE ORKNEY ISLANDS  
DID FOR ENGLAND.

dering it placed in every parish house in virile spite to antagonize Leo X, he sowed seeds that in time would revolutionize his kingdom.



ONE UNIT OF THE SPANISH ARMADA.

When a little lad, garbed as Truth, swung from the key of a triumphal arch, under which the Queen was passing, as she entered London, and presented her with a Bible, Elizabeth clasped the Book to her heart. In substance she uttered words that echoed and gave the lie to her persecution of subjects to her dying day. "This present outshines all I have received this day and is more precious and acceptable than any." The Virgin queen in her after-anxiety to placate Rome and pose as a Defender of the Faith, may have deeply regretted her public Bible indorsement.

Elizabeth essayed the impossible, when she endeavored to merge the Roman System with that of the Established Church, though she was aided in this move by Bishop Whitgift. In this bargain sale of principle, each of the four forms of English worship gained as well as lost. Change of front and tendency to weaken restrictions, gave the Free Churchmen or Separatists a firmer footing in their struggle of divorce from the Established Church, their aim being to live on a level with their faith.

In the Puritan the swing of the unquenchable spirit

of the free that scoured the Seven Seas, and with a hastily gathered volunteer fleet, aided by the elements and superior seamanship, and reinforced by one thousand trained, expert



naval artillerists borrowed from the Dutch Republic, after repeated and urgent petitions from Elizabeth's government, crushed the mighty Spanish Armada.

On the Orkney Isles were wrecked in 1588 many vessels of the Great Armada, consisting of one hundred and twenty-nine ships, twenty thousand soldiers and eight thousand sailors, some of whom introduced the patterns and taught the making of Scottish tartans.

The Puritan power was manifested more intensely when it assailed and outgrew the political churchmen who had nurtured it from infancy to manhood. In the conflict, it met former co-religionists, and faced in this one-sided war bigoted oppression — a war in which the left cheek was turned to the enemy after the right had been smitten. This was the program until Oliver Cromwell advanced into the religious gladiatorial arena and lustily struck back.

In Elizabeth's long reign sixty thousand Separatists languished behind bars, many unbailable, most of them as



THAT BRIDGE OF VELVET WHICH SPANNED A PUDDLE AND BUTTRESSED PRODIGIOUS WEALTH AND POWER FOR THE BUILDER

Bradford tells us, fairly "rotting in prison." Placed there by the whim of the Queen, her motive was to prove worthy of her inherited title of "Defender of the Faith," which, with glamouring vanity, she felt gave added lustre to her reign.

The over-sea land to which Elizabeth gave her name yielded naught to England and at the death of the Virgin queen, not a single Englishman dwelt within America's borders. The sole perquisite to Elizabeth was the name "Virginia" bestowed upon a wilderness, and a pipe-smoking tobacco habit fostered by Lord Raleigh whose house, near Dartmouth, Americans still visit as the



ELIZABETH II.



LORD CECIL BURLEIGH.

place where this habit, which has destroyed billions of property and shortened millions of lives, was first practiced on English soil.

In Tudor days the common people of England lived crudely. A two-room thatched cot, a straw pallet, a scooped-out block of wood for a pillow, and a rush strewn floor, together with cooking utensils, few and of the rudest sort, were the chief physical adjuncts to living. Luxury for the wealthy consisting largely of servile service, a sycophant retinue

and a stone palace, revealed by contrast the crudeness of the lower classes. Dutchman, Roman, Spaniard, and Frenchman; their countries being far more civilized in material matters, swallowed daily great gulps of creature comforts unknown in England.

Tangled threads were untangled and grouped in skeins of order by scattered adherents of the new faith, well exemplified in Robert Browne, one of the first Separatists, who caused Sir Walter Raleigh to state in Parliament that in the British Isles were twenty thousand Brownists, and drew the wit of Shakespeare when he played to the galleries. It was through Queen Elizabeth's great minister, Lord Burleigh, a relative of Browne, that the forceful clergyman in his last days enjoyed liberty, and even life. It was Browne who, hearing of a country in which "religion was free to all men" escaped with his fellow believers to Middelburg. There the lone star of freedom of conscience rose. In Middelburg Brown printed his books and tracts. Even the Pilgrims at Leyden and at Plymouth were for generations stigmatized by the more numerous and wealthy Puritans of the Bay Colony as "Brownists."

Though Queen Bess had three thousand dresses, the only floor-covering for her reception salon was loose straw or rushes. This, on the same principle as the straw in early conveyances, was a receptacle for filth, and in ill accord with a queen's wardrobe. As for oaths, no trooper nor mule driver could outclass her ladyship. Henry of Navarre included Elizabeth in his jesting squib, when he said, "It's unbelievable, but nevertheless true, that Elizabeth is a throned vestal, Cardinal Albert a good Catholic, and I a good general."

Raleigh was the first father of Virginia, Captain John Smith being generally cast for second place.

Whether the conquest was a Queen's regard, a continent, or the Grim Messenger, little mattered to Sir Walter Raleigh—that man of men who held back fate with both



QUEEN ELIZABETH I. AT HER CORONATION



hands, until voted dangerous by James I. Raleigh greeted the glittering, uplifted axe October 29, 1617, with a defiant



THE OVERSHADOWING CRIME THAT HAUNTED THE DEATH BED OF ELIZABETH.

smile and the words "A sharp medicine but will cure the worst disease." Over against this death-scene of the ultra-cavalier Royalist we may place that of steel-hearted Cromwell, Puritan leader, one of the Lord's anointed, who

through study of the Most High, at close range, supposedly knew the Beyond better than debonair Raleigh. In the shadow of death, in that hour when the brain works at highest pressure, doubtless recalling occasional moral slips along the path, Cromwell asked of Godwin, his soul shepherd, "Can the Elect ever fall?" "Never," grimly and firmly replied the Great Commoner's pastor. "Then I am safe, for I am sure I was once in a state of grace," answered the greatly relieved Cromwell, fearlessly giving up the ghost.

Whether backing his half brother, Sir Humphrey Gilbert, in that unfortunate investment of Newfoundland, or financing calamitous Roanoke, Raleigh believed in America. Through that belief he lost a fortune. If Raleigh had never lived, possibly the Pilgrim path would have led to other shores.

It was through Admiral Drake that Raleigh's faint-hearted settlers escaped to England. Drake represented Plymouth in Devonshire in Parliament, and at one time was mayor of the historic port from which the Pilgrims sailed. His statue, heroic in size and lifelike in pose, stands on The Hoe, in the loveliest part of the great and beautiful city of today. There on Monday, September 6, 1920, during the eleven days' commemoration of the Pilgrim Tercentenary, the children's Mayflower Day was celebrated by myriads of young people, rich in life and color. The ship's model in silver was presented to the family of the American Ambassador—Lady Astor, an American, and the first woman elected to Parliament, being present.

As the mighty queen would not allow the brilliant cavalier to leave England, second-hand explorations and settle-



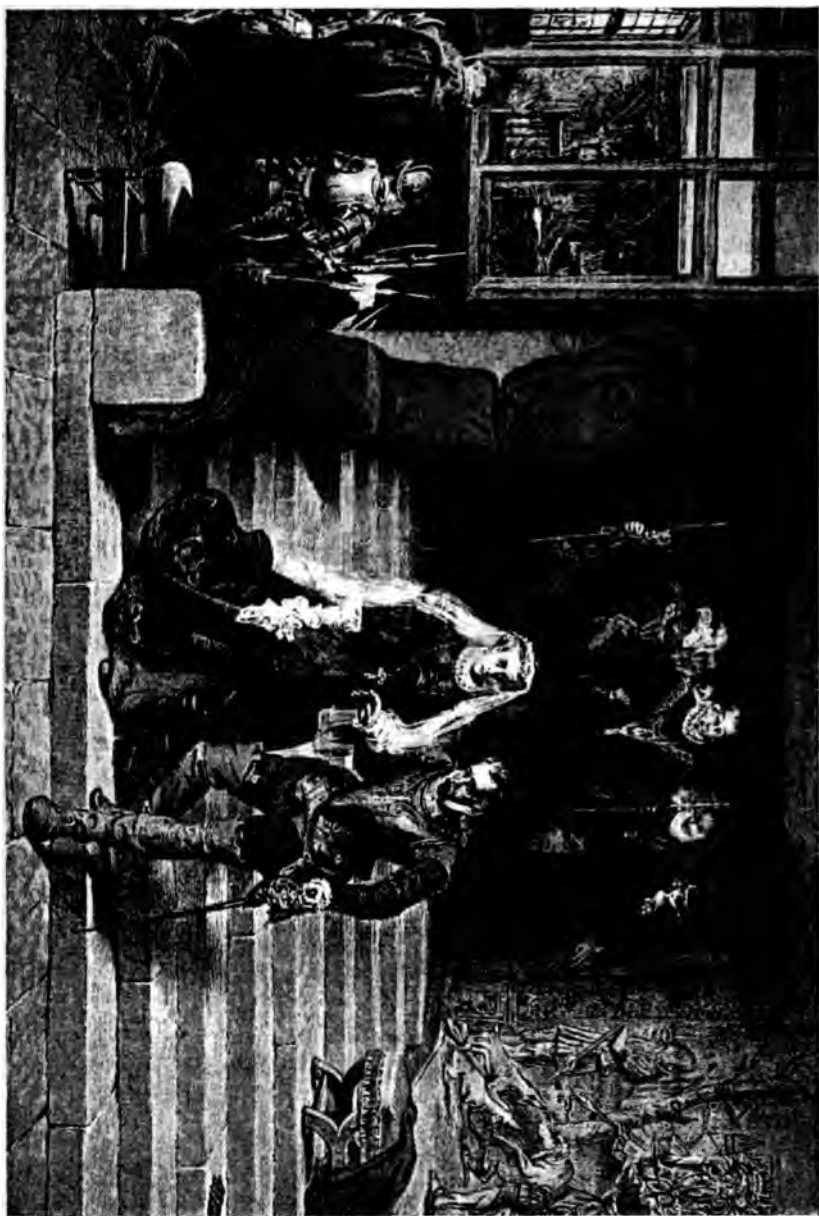
GARB OF  
QUEEN ELIZABETH'S  
HEADSMAN.



NO MORE HECTORING OF NONCONFORMISTS; NO MORE IMPRISONMENTS AND  
SLAUGHTER OF HER SUBJECTS BY THE LAST OF THE TUDORS.

ments were filled with disaster, which first-hand treatment, by a man like Raleigh, might have diverted to victory.

One of Raleigh's last messages, written to his countrymen from his death cell, showing the "ruling passion strong in death," read "I shall yet see her (America) an English nation." The individuality of this British knight, as well as Captain John Smith's efforts, had far more to do with settling America and with the coming of the Pilgrims than is



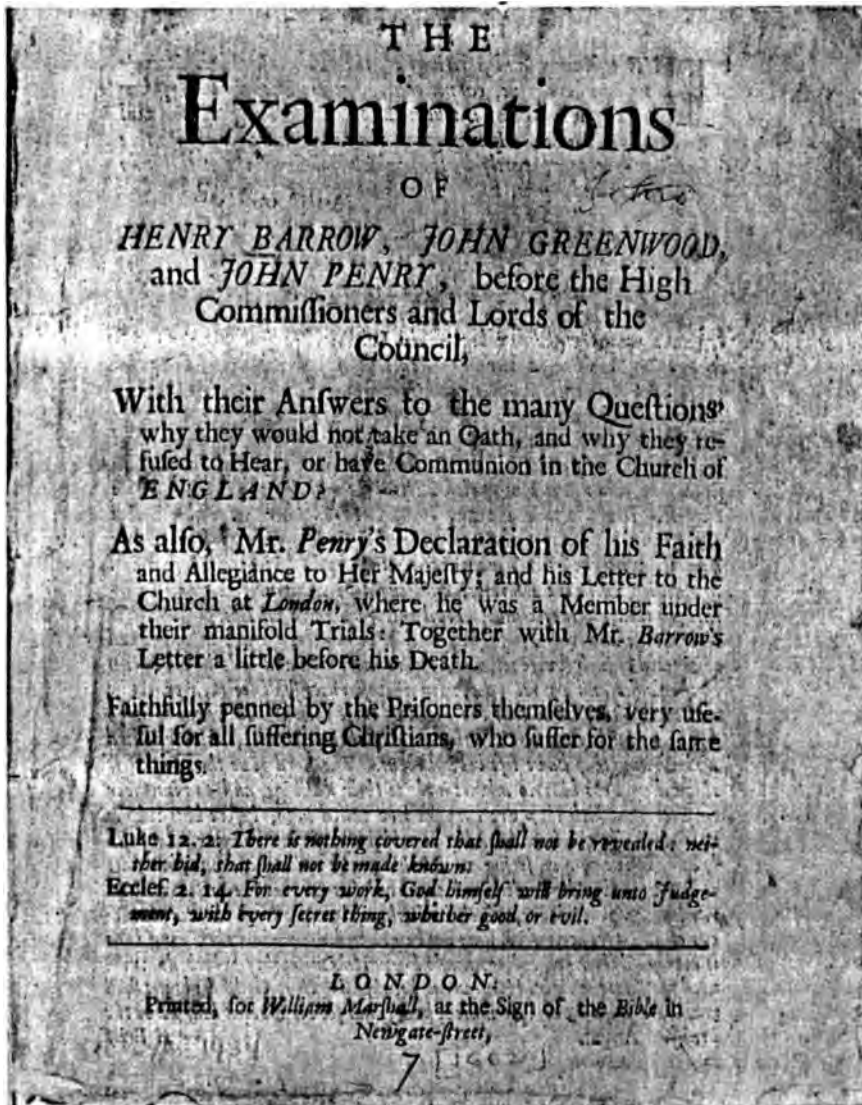
WERE DAVISON AND HIS SECRETARY, WILLIAM BREWSTER, PRESENT  
AT THE EXECUTION OF MARY QUEEN OF SCOTS?

generally credited to these forceful Englishmen. The pre-emption of land and looting of gold by the Spaniard and Frenchman brought into action these two stalwarts with scores of other intrepid Britons.

To the scaffold went Mary Stuart, Queen of Scots, at the dictation of the English queen, who shifted the responsibility to the shoulders of William Davison, Secretary of State and English Ambassador to the Dutch Republic. It was during Davison's visit to the land in which "religion was free for all men" that William Brewster, acting as his page and close companion, saw the superiority of Holland's advance in the Protestant faith, and in what is best in modern civilization. In later years, Brewster took advantage of what he had seen to pilot the Pilgrims into the land in which no inquisition was made into conscience. When Elizabeth imprisoned and impoverished Davison, young Brewster lost his employment at Court and returned to his father's home at Scrooby in the north country, so high in Davison's confidence that to the young man it was given to wear the golden chain of authority by the Dutch Senate or States-General.

The Queen's answer to the House of Commons, which yearly persistently urged Elizabeth to marry, contained no halting sentence or bandying words. She made reply "For me it shall be sufficient that a marble stone declare that a queen, having lived such a time, lived and died a virgin." Books have been written arguing that so able a sovereign was not a woman but a male changeling in the cradle, grown to man's estate; yet, apart from all other considerations, the external, physical evidence of portraits taken during her life, together with mental and temperamental peculiarities, confute this claim.

"Ann Bullen's" daughter, branded by the Pope as a bastard, aspired to take her father's place as the Pope of England. Unique among kings and queens stands England's Virgin Ruler, who disdainfully rejected numerous offers of



EXAMINATION BEFORE THE HIGH COMMISSIONERS AND LORDS OF THE  
 COUNCIL OF HENRY BARROWE, JOHN GREENWOOD, AND JOHN PENRY.  
 THIS BOOK WAS READ BY EVERY SEPARATIST WHO HAD THE OPPORTUNITY.

marriage, determined that her death should mean the end of the Tudors even at the cost of the kingdom. With the pride of a Samson of Holy Writ, she would live in history as one of the mighty who had pulled down the house about the ears of her subjects.



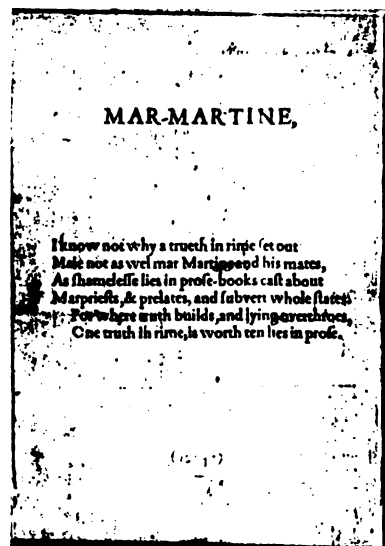
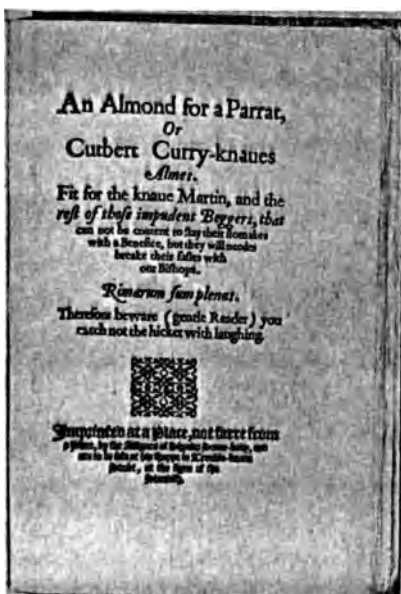
ROBERT BROWNE'S TRUE AND SHORT DECLARATION OF 1583, ONE OF THE SERMONS PRINTED BY BROWNE IN HOLLAND WHICH BROUGHT SOME OF ITS READERS TO THE SCAFFOLD.

Seared into the brain of Elizabeth was more than one insult given the Virgin Ruler by the Scottish Queen, but doubtless none struck deeper than the well-known sentence in one of Mary's letters, "Your aversion to marriage proceeds from your not being willing to lose the liberty of compelling people to make love to you."

History under breath recounts that Elizabeth in the morning of life, at the age of 16, was accused of an entanglement with Lord Seymour; later

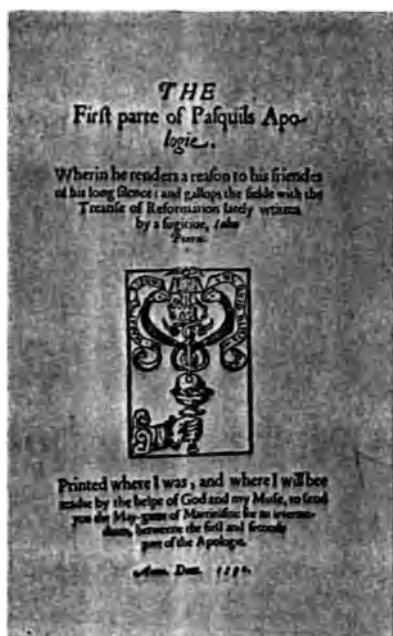
came the report of the assassination of Amy Robsart, wife of Dudley, which caused many a heart-burning among the queen's courtiers. Towards the evening of her life when well beyond sixty years of age young Essex went to the scaffold at the behest of a slighted queen. Disappointed with the worriments of living, the monarch finally loosed moorings at seventy years of age and "the spacious days of Queen Elizabeth" were over.

Reverend John Rough in 1571, in Queen Mary's reign, shepherded his Separatist flock in seclusion, save as one or another was occasionally spied by the informer, was segregated in a dungeon, and finally became flaming torches in Smithfield's quadrangle. Reverend John Fitz, in 1592, in the reign of Queen Elizabeth kept the faith and his people, as



MARTIN MARPRELATE'S BOOKS THAT EXASPERATED A FULL MILLION PEOPLE  
AND DEFIED THE SLEUTH HOUNDS OF THE KINGDOM.

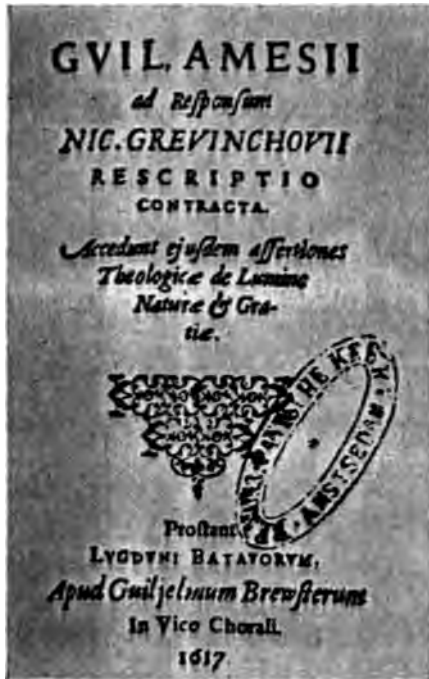




far as possible in times that reeked with torture and sudden death. Both pastors of these first two London churches, Reverends Rough and Fitz, ended their earthly careers by the fire route.

As early as 1567 London felt its religious heart throb with the new life that was then shaking the nation. In Anchor Lane, Free Churchmen or Separatists gathered to the number of five score or more. Benson, Colemay, Rowland, and Hawkins, clergymen without the pale, ministered to the people, but the ever present informer caused the arrest and imprisonment of a third of the little group, who languished in prison for nearly a year. The year 1576 brought together John Copping, Elias Thacker, and Robert Browne. The last, fleeing to Holland, wrote those books, the reading of which carried his fellow-countrymen, Copping and Thacker, to the scaffold, for they were bookbinders in England of the sheets printed in Middelburg. After awhile Browne turned his back to the hangman, changed his mind, and in 1591, possibly discouraged by his thirty-two incarcerations, preferred to spend his few remaining days in quiet routine, rather than allow his bones to rot in a martyr's grave.

Puritan Frances Johnson came out strongly, as his sect generally did, against the Separatists. He was delegated by the merchants forming the English church at Middelburg, to burn Barrowe's and Greenwood's books and to investigate John Aphenry, or Penry, that first real Pilgrim Father, who recommended the Separatists to emigrate to Holland. Johnson stopped the printing of the books and had all but two copies burned. Giving one to his partner, he read the other only to be thoroughly converted to the idea of a free church. Going to London to talk with a man whose gospel he had once sought to destroy, he organized at Southwark in London with his co-laborer, John Greenwood, the *first Congregational Church in England*. In existence today this organi-



**ADMONITION**  
**TO THE PEOPLE OF**  
**ENGLAND:**

WHEREIN ARE AN-  
 SWERED, NOT ONLY, THE  
 scandalous instructions, reproachfully at-  
 tached by Martin the Libeller, but also many other  
 crimes by some of his friends, abhorred gene-  
 rally against all Bishops, and the chiefs of the  
 Clergie, purpoely to debare and  
 discredit the present state of  
 the Church.

*In French & Latin, with an  
 English preface to every one*

*Tracts and offered by subscription*

*Imprinted at London by the Deputies  
 of Christopher Barker, Printer to the  
 Queenes most excellent Maiestie.*  
 1660.

AMONG THESE BOOKS ARE SOME PUBLISHED BY THE THREE PRINTERS, ELDER WILLIAM BREWSTER, EDWARD WINSLOW, AND JOHN REYNOLDS IN LEYDEN. THEIR PRINTING ESTABLISHMENT EXISTED THIRTY-THREE MONTHS, FROM OCTOBER 1616 TO JUNE 1619. WHEN KING JAMES I THROUGH SIR DUDLEY CARLETON DROVE THE PRINTING PRESS FROM CHOIR ALLEY, BREWSTER SECRETED IT IN HIS GARRET IN BELFRY LANE. THE PLANT WHILE IT WAS RUNNING TURNED OUT NINETEEN BOOKS AND TRACTS. ONLY FOUR OF THE BOOKS THAT BREWSTER ISSUED, THREE IN LATIN AND ONE IN DUTCH, BORE HIS NAME AS PRINTER, FROM HIS LEYDEN SHOP.

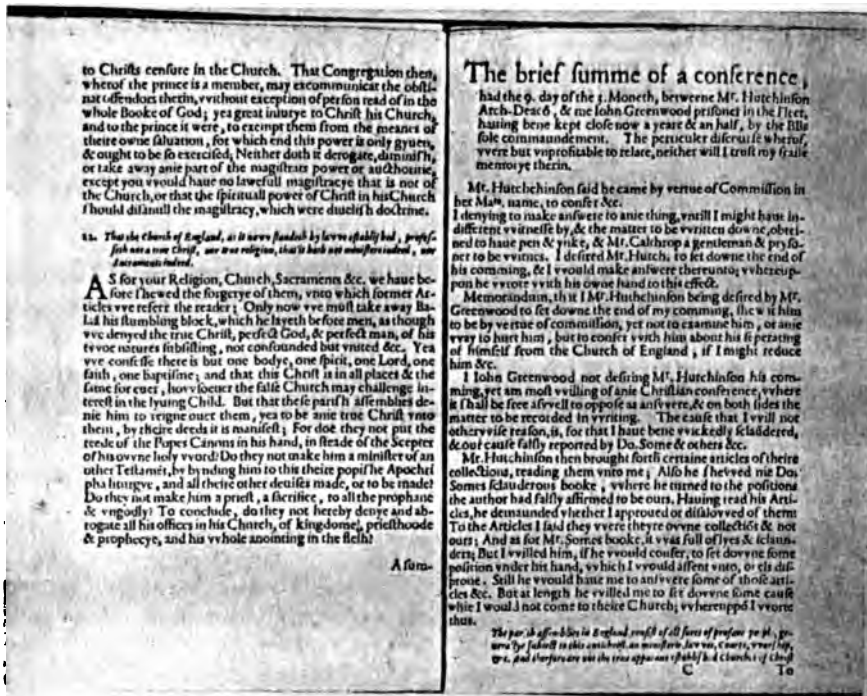


**"A CHRISTIAN PLEA," WRITTEN BY FRANCES JOHNSON, PASTOR OF THE ENGLISH CHURCH IN AMSTERDAM. AFTER THREE HUNDRED YEARS, THE WORD HAS NOT LOST ITS WARMTH OR DIRECTNESS. IT WAS POLYANDER WHO SELECTED ROBINSON TO DEFEAT ARMINIUS IN DEBATE, WHICH THE PILGRIM DIVINE THIRCE ACCOMPLISHED.**



zation proudly claims priority by ten years or more over all other free Nonconformist churches.

Frances Johnson's stay with the First Church at Southwark was brief.



THIS VOLUME, PRINTED IN 1589, AN ADMONITION TO THE PEOPLE, WAS ONE OF MANY PUBLISHED TO OFFSET THE DELETERIOUS AND ANTAGONISTIC CAMPAIGN INAUGURATED BY MARTIN MARPRELATE IN 1588-1590.

When Frances Johnson, his brother George, Daniel Studley and John Clark made that pilgrimage to New England in the last year of the sixteenth century, they anticipated the Pilgrim landing on Plymouth Rock by full twenty years. Though even the islands, off America's eastern coast, never sheltered them, as tempests blocked settlement, yet the honor of being the first Separatists to plough these waters was theirs. More to Frances Johnson's liking was the spiritual work awaiting his hand at Amsterdam, and in that city he shepherded the struggling Separatist church, aided by the Rever-



THE GENEVA BIBLE, LARGELY USED BY THE PILGRIMS.



TITLE PAGE OF THE GREAT BIBLE, 1539.



BIBLE OF 1579.



BIBLE OF 1599.

end Henry Ainsworth, the melodious psalm translator and renowned Hebrew scholar. Under banishment, he joined the Reverend John Smyth at Amsterdam. That consolidation of the Dutch provinces in 1576, by William of Orange, and the formation of the Dutch federal Republic in 1579, made Holland Calvinistic and a refuge land for all comers who should obey the laws, no inquiries being made by the government either into nationality or religious opinions. Jew and Gentile, Mohammedan,



Courtesy of Revell & Co.

RICHARD BERNARD.

Separatist, Protestant or Roman Catholic were all equal before the law.

Imprisonment but aided the facile pen, and gibbeting only spread the new faith. Henry Barrowe, during those five years in prison disseminated vital truths with tracts, of which he secured the printing in Holland and had smuggled into circulation



JOHN ROBINSON'S BOOK WHEREIN HE UPBRAIDETH RICHARD BERNARD, THE BACKSLIDER.



throughout England; John Greenwood was hanged in 1593. The Welshman John Penry (Martin Marprelate), who through his peripatetic printing press had all England



JOHN BUNYAN 162.



*Courtesy of Revell & Co.*

HOME OF JOHN BUNYAN.

laughing at the clergy, was the last to be legally murdered. These men made more converts by their martyrdom, in 1590 and 1593, than in their strenuous lives. Deaths of the martyrs whether on the scaffold or at the pyre thrilled into greater activity latent religious thought.

In spite of Browne's lapse in faith, the new departure, promulgated largely on its literary side by him, grew apace. It was fostered by persistent and conscientious disciples and by those converting factors, the Bible, the printing press with movable type, tracts, and the sermons put into circulation which vastly aided rapid advance in this view of the Creator and His works.

Among those Puritan ministers near Scrooby who dared to face angry church dignitaries and irate kings, were Thomas Toller of Sheffield, Robert Gifford of Laughton, and Hugh Brumhead. Richard Clyfton, that first pastor of the Scrooby Church, preached in 1586, at Babworth, close to Retford, prior to his coming to Scrooby. Grayed and worn with service, the old gentleman fled to Amsterdam to



Courtesy of Revell & Co.

CHRISTIAN IN THE VALLEY



Courtesy of Revell & Co.

BUNYAN WHO DREAMED HIS  
WAY ACROSS THE CIVILIZED  
WORLD FOR CENTURIES.



Courtesy of Revell & Co.  
PRAYER MEETING IN THE FIELDS, AND  
THE EVER-PRESENT INFORMER, THIS  
TIME IN A TREE; HIS ASSISTANT RUN-  
NING FOR REINFORCEMENTS.

keep liberty and life during his short remaining span of time and worked indefatigably in the Lord's vineyard to the end.

Followers of the Master in these little country villages, less outspoken than their neighbors, were classed as Second



JAMES I ENTERING LONDON.

Separatists, lacking a hundred percent Nonconformist rating. They thought, but they did not always dare.

Grounded in the Bible from cover to cover were the Separatists. The text "Be not conformed to this world, but be ye transformed by the renewing of your minds" was frequently echoed from cellar and hayloft by preachers of the old faith made new by the light of the Divine Word.

Officers of the Separatist Church were three; first, pastors or teachers; second, ruling elders; third, deacons.

#### THE TWO BUNYANS

At Worksop, as well as at Epworth, the birth-town of John Wesley, preached Richard Bernard, that forerunner of John Bunyan, who in the allegories of his book, "The Isle



JAMES I AND HIS SON.



CORONATION OF JAMES I.

of Man," turned the light so brightly on life and death that he who ran might read of the dawning faith awakening the countryside to the need of righteous living.

When Reverend Richard Bernard, as with Robert Browne, reached the casting of the die between Conformity and Nonconformity, Free or State churchmanship, this man of rugged features and square brow drew back instead of leading forward. Archbishop and Bishop had whipped him

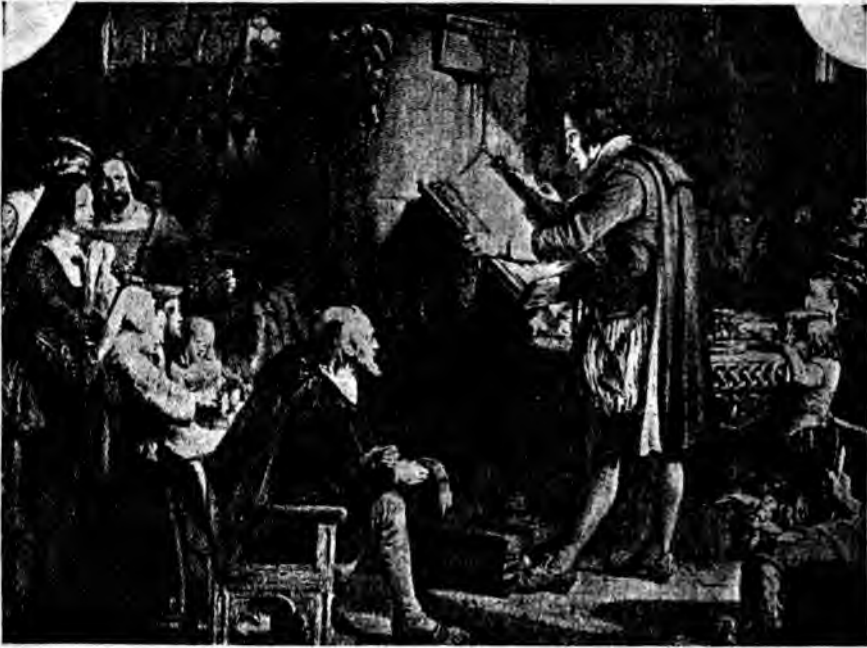


isters, who submitted a petition favoring Nonconformity. His famous command "Harry them out of the land," has come down through the centuries as best describing the monarch's change of heart.



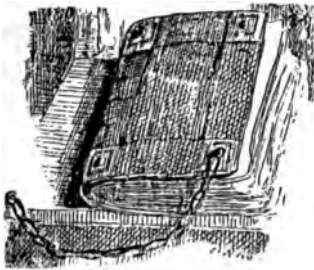
THE BIGOT KING TALKING IT OVER.

Retributive justice sat on England's throne when James VI of Scotland, son of the beheaded Mary Queen of Scots, became James I of England—the monarch who gave halting encouragement to the Pilgrim emigration to America. James signed the patent of the parent commercial company, that



GATHERING OF THE PEOPLE TO HEAR THE WORD READ FROM THE COPY CHAINED WITHIN THE CHURCH.

subdivided into the North Virginia Company, with head offices in Plymouth, England, the territory thus claimed and given away comprising land from the latitude of New York to Quebec. The South Virginia Company, with head-



quarters at London, was to possess territory extending south from the Hudson Valley. For good measure and to avoid undue controversy, the company set aside that strip of left-over No-Man's-Land, a name perpetuated in an isle off Martha's Vineyard. The No-Man's-Land of

April 20, 1606, roughly slated as one hundred miles wide to separate the two holdings, by right of both discovery and settlement, was claimed by the Dutch when they colonized the four middle states making within the geographical de-



marcation New Netherland, a civic organization, with a seal, *Novi Belgii*, *Nova Belgica*, or New Belgium.

Tracing more closely the history of the Plymouth Company, one finds that being financially embarrassed, the corporation sold out to the Council of New England, in which Gorges was also heavily interested. This Company received in November, 1620, that royal charter of all land from Long Branch in New Jersey, to the Bay of Chaleur, Nova Scotia. King James, in issuing this latter grant, threw down the gauntlet to the Dutch, holding the Hudson River Valley and adjacent sections East and West, and to the French claiming ownership of Nova Scotia.

Judged by this abstract of title, the Pilgrims from the start were squatters on land formerly owned by the Plymouth Company and rechartered by the King in November, 1620, to the Council of New England. This generous giving away of land stretching to the South Sea (the Pacific)—against which Roger Williams made constant protest—was the cause of wars between France and England, Colonist and Indian, for a hundred years and more. The Dutch theory and mandate on the contrary was that all land occupied by colonists, not might be, but *must* be, paid for, to the Indians whose claim as true owners of the soil the Dutch recognized in writing and in policy.

At every opportunity the Puritans put up knotty problems to their disputatious sovereign, James I, and the heritage of a torn-asunder-church weighed heavily on the frequently nonplussed superstitious monarch, who, history states, well earned through occasional senseless vagaries the title of "The Wisest Fool in Christendom." Among other kingly fiat a "No Bishop, No King theology" was in the front rank.

So lustily had the seed of reform sprouted that those hundreds of clergymen, shaken into action with the courage of conviction, signed that historic Millenary Petition to banish the Prayer Book.

James I, in spite of the left-handed compliment of the historian, had "busy man" tacked to the walls of his official quarters, but "thus dies a good man" never truthfully appeared in his obituary.

The last years of the sixteenth century and the first decades of the seventeenth were steeped in religious turmoil, both on the Continent and in the British Isles. The Pilgrims who launched their bark in 1620 and with the Puritans who in 1630 began the Empire of the West were well in the van of the conflict.

Witches, warlocks, and wurricons disturbed the peace of mind of England, but while the highly educated Tudors paid little attention to the witchcraft delusion, James I on the contrary, after mounting the throne, began the slaughter of the victims of superstition. Accused witches were put to death at the rate of one thousand or more a year. With this safety-valve working, the Englishman could venture out in the open after dark, or enter vacant buildings with a fair degree of assurance that he would not be nagged into spasms, or clutched in a blighting grip by Satanic imps.

## CHAPTER II

### THE SEPARATISTS IN ENGLAND

#### GAINSBOROUGH, EARLY HOME OF THE SEPARATIST CHURCH

**K**ING ALFRED passed his honeymoon in this ancient town of Gainsborough. Here also, rumor saith, Canute, England's Danish-born king, son of Sweyn, saw the oncoming aegir battle with the flowing Trent and rebuked fawning courtiers when in derision, to prove their sycophancy, he commanded the river Trent to stop.



ALFRED THE GREAT.

The foster parents of Non-conformity in England were firmly intrenched in this Gainsborough-Scrooby region. Here also in strenuous conflict with the Puritan spirit were monastic orders that gripped in iron bondage the hearts of the people.

The Cistercians at Rufford, the Gilbertines at Mattersey, the Carthusians at Axholm, the Benedictine monks at Blythe, the Benedictine nuns at Wallingwells, the Augustinians at Worksop, and the Premonstratensians at Welbeck were religious orders that backed the reactionary Roman Catholic Rebellion of October, 1536, called "The Pilgrimage of Grace." Within forty miles of Scrooby the malcontents

flogged and killed Puritan ministers and followers, who certain dregs of the population believed, had impoverished them by cutting off priestly favors, when they razed monasteries. This endeavor to block reform retroactively aided Protestantism by fostering unrest and inadvertently obliterating certain theological ruts.

John Smyth, that Leader in Israel, while at Cambridge from which he graduated in 1575, enjoyed rare communings with his instructor, that stalwart Puritan, Frances Johnson, who first fought Separatism, but later became one of its strong adherents. Smyth took up the work discarded by Robert Browne.



CANUTE AT GAINSBOROUGH RIDICULING  
HIS COURTIER'S WHEN HE BADE THE  
ÆGIR TO STAND STILL.

Now began in 1602 the real launching of the Pilgrim Separatist faith in Gainsborough, where it first crystallized in the house of William Hickman, whose father and mother, Anthony and Rose Hickman, were leading Separatists. This portrait of Lady Rose Hickman antedates those of all other Separatists, men or women. The well-known portrait of Governor Edward Winslow, now in Plymouth, England, the only proved likeness of any of the Pilgrim Fathers, is the next in rotation.

In this ancient Guildhall, where the Pilgrims occasionally worshipped in 1541, Henry VIII held court after that historic stop-off at Scrooby.

William Hickman purchased the manor of Gainsborough from Lord Burgh, in 1596, and the Hickmans of



*John Burgh*



*Courtesy of "Our Plymouth Forefathers," by Charles Stedman Hanks.*

ROSE HICKMAN

THE ONLY AUTHENTIC PORTRAITS OF ANY SEPARATISTS.

Gainsborough were prominent factors in the Nonconformist Church. When Anthony Hickman and his wife Rose were not in prison for the faith, their home was a rallying-point for believers.

Prior to the consolidation of the Gainsborough Church, Lady Rose, mother of William Hickman, held the door of her home to admit the elect and reject the scoffers before Pilgrims were able to worship in the Guildhall finally used by the first Gainsborough Church.

John Knox, "bearded like a pard," and Bishop Hooker, who wrote of and preached Conformity to a purpose, more than once in earlier days thrust their feet beneath the Hickmans' hospitable table and called on the Throne of Grace in prayer and praise.



*By permission of and arrangement with George Brocklehurst of Gainsborough.*  
GAINSBOROUGH HOMES BORDERING THE RIVER. THE ÆGIR, CAUSED  
BY THE TIDAL WAVE THAT AT TIMES WITH RARE BEAUTY RUF-  
FLED THE SURFACE OF THE TRENT.



*By permission of and arrangement with George Brocklehurst of Gainsborough.*

**GAINSBOROUGH'S GUILDHALL.**



*By permission of and arrangement with George Brocklehurst of Gainsborough.*

**INTERIOR OF GAINSBOROUGH'S GUILDHALL.**

Tiring of journeying to Fleet Prison, at the behest of the Bishop, and of the treatment therein accorded, Anthony and Rose Hickman fled to Amsterdam. William, the son, held firmly his post as Lord of Gainsborough Manor, from



*By a famous Belgian artist.*

INTERRUPTED IN READING THE SCRIPTURES. "FATHER, I HEAR THE STEP OF THE INFORMER."

1596 to 1635. While never as prominent in the religious world as his fearless parents, his influence was strongly in favor of the struggling Separatist Church and he made it possible for them to worship in Gainsborough's Guildhall. The Separatist or Free Churchman of 1602, who furtively read his Bible and joined the little church at Gainsborough, revered the haloed men, and hallowed stepping-stones, oft cemented in blood, o'er which his fathers had stumbled,





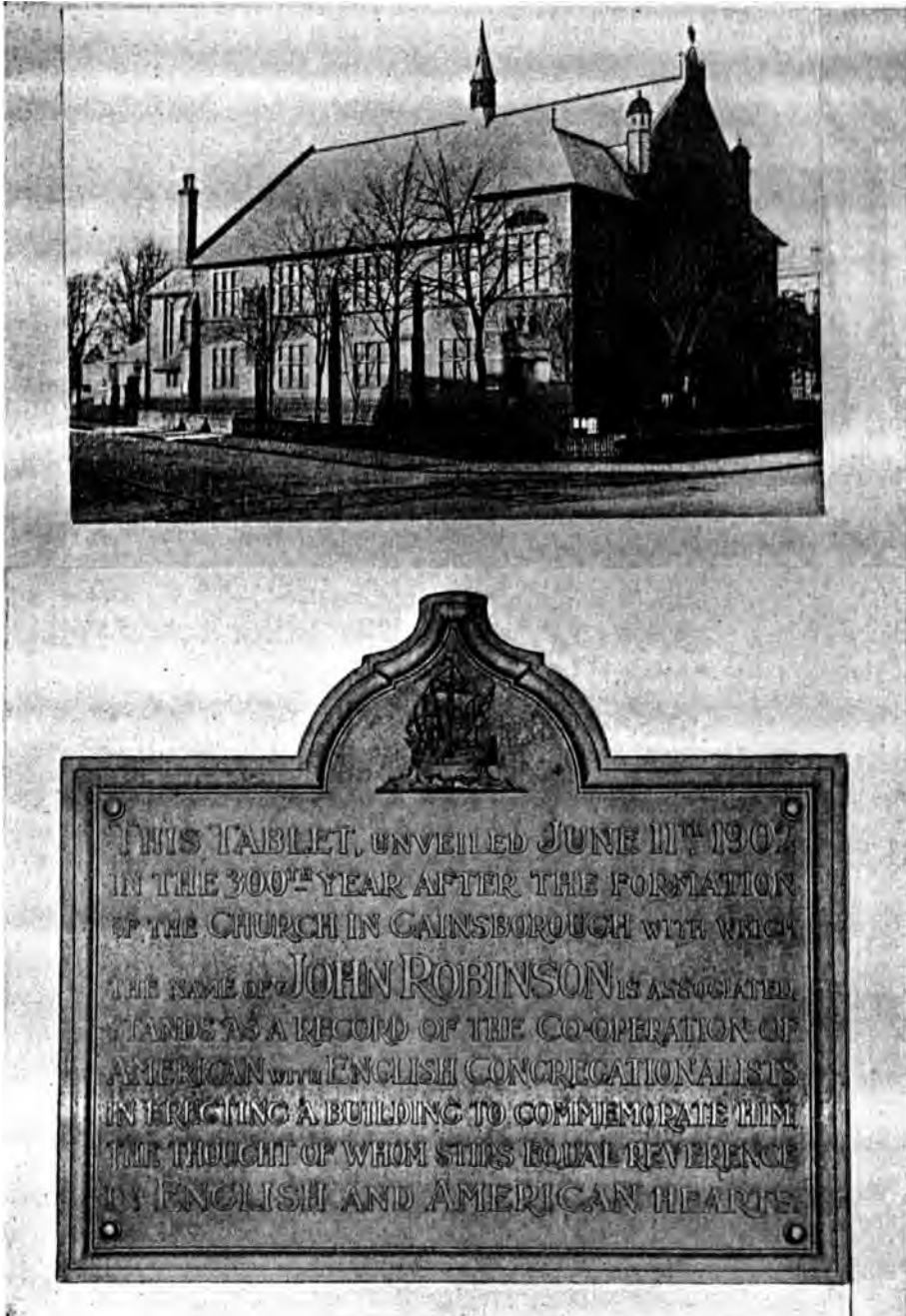
*By permission of and arrangement with George Brocklehurst of Gainsborough.*

GAINSBOROUGH'S GUILDHALL FROM ANOTHER ANGLE.



*By permission of and arrangement with George Brocklehurst of Gainsborough.*

ORIEL WINDOW IN THE GUILDHALL, GAINSBOROUGH.



*By permission of and arrangement with George Brochthurst of Gainsborough.*

MEMORIAL CHURCH AT GAINSBOROUGH AND TABLET COMMEMORATING  
 JOHN ROBINSON.

fallen, and risen again before reaching the goal of Religious Independence.

Persecution in 1606 forced Reverend John Smyth to



INTERIOR OF MEMORIAL CHURCH.

follow other Nonconformists to Amsterdam, that City of Refuge for Englishmen blessed with stinging consciences.

John Robinson preached in this same Gainsborough Church and assembled his little flock in the old Guildhall; that is, when they were not driven into cellar and hay loft to escape the searching eye of the informer ever on hand to gain lucre and fame by jailing his fellows.

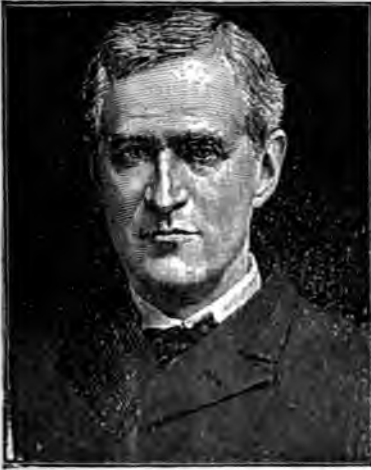
John Robinson's birthplace was most probably at Sturton-le-Steeple in Nottingham in 1576. It is certain that his childhood was spent there. His bones rest in Leyden, where he died. The uniquely splendid John Robinson chrysanthemum specially grown for the Tercentenary Pilgrim celebration in Leyden, August 31, 1920, and presented



*By permission of George Brocklehurst of Gainsborough.*

**DOORWAY TO GAINSBOROUGH'S GUILDHALL.**

to the American ambassador, may have contained in its brilliant colors and exquisitely crinkled petals some of the dust of John Robinson. His body was laid in a temporarily



AMBASSADOR THOMAS F. BAYARD.  
ONE OF THE LAST IMPORTANT  
ACTS OF AMBASSADOR THOMAS F.  
BAYARD, WAS THE LAYING OF THE  
CORNER-STONE OF THE ROBINSON  
MEMORIAL CHURCH AT GAINS-  
BOROUGH, ENGLAND, ON  
JUNE 29, 1896.

rented grave (a not unusual custom) beneath the stone floor of the venerable church of Saint Peter's, on March 4, 1625, according to one record of the disposal of the ashes of the great Pilgrim pastor. This richly endowed Pilgrim leader had rare common sense, a broad education, and a lovable, magnetic nature.

After the starting of the Scrooby church one finds persecution well afield. William Brewster, Richard Jackson and Robert Rochester were fined twenty pounds each, but when cited were not found by the Sheriff, being snugly ensconced in Boston jail, with their fellows.

All had been arrested as they attempted to flee the country.

From now on, a wider reading of the Bible with secret gatherings, wherein spiritual communing was taught, fostered the growth of the Reformation in England. No books were published save by ecclesiastical permission, the clergy throttling thought, as well as religious





THE AUSTERFIELD CHURCH (ST. HELEN'S).



INTERIOR VIEWS OF ST. HELEN'S CHURCH AT AUSTERFIELD WHERE  
WILLIAM BRADFORD WAS BAPTIZED.

freedom. It was long after Milton's time that printing was free in England. *All Pilgrim Separatist Dissenters first saw the Light through Puritan eyes*,—a fact not always relished by Pilgrim descendants. They followed the rays, groping their way to the Fountain Head.

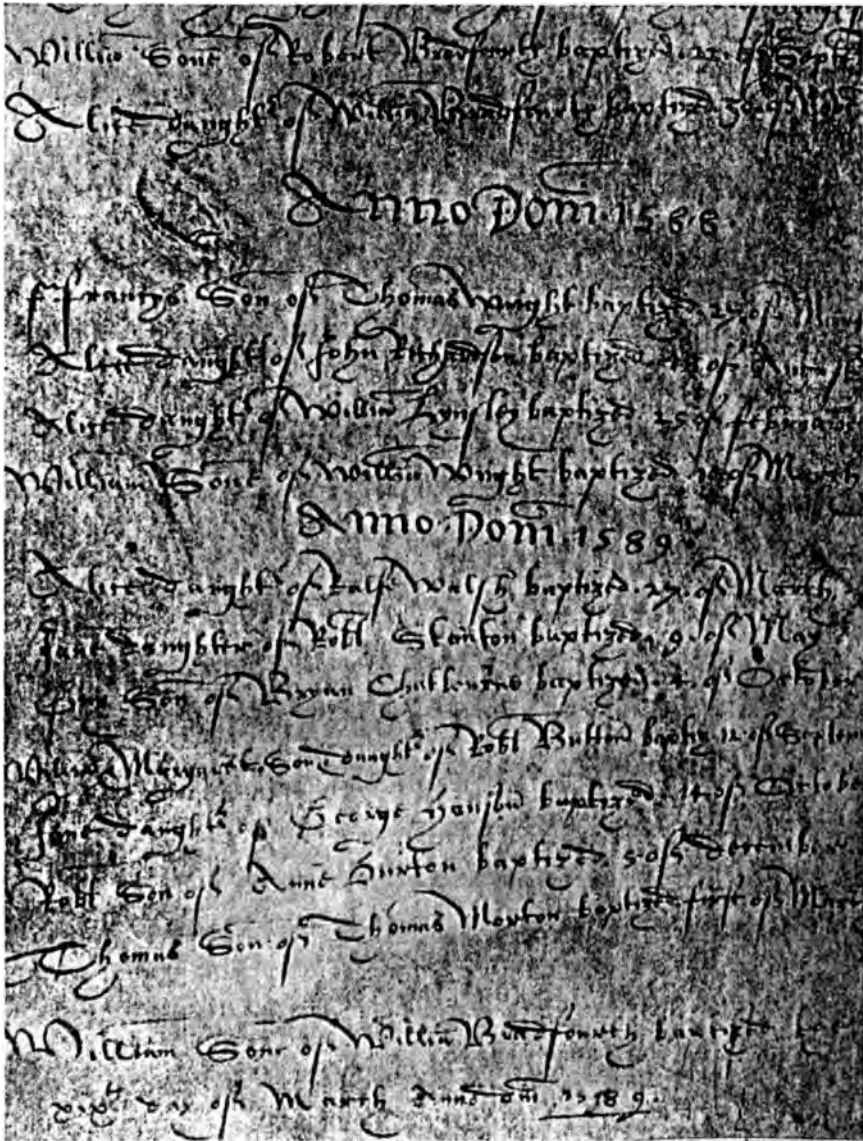


SURROUNDINGS OF SCROOBY CHURCH.

On June 11, 1902, in its tercentenary year, the cornerstone of the Robinson Memorial Church, contributed to jointly by English and American Congregationalists, was laid. The Robinson tablet thereon commemorates this event. In this church edifice the editor lectured on "The Pilgrim Fathers and Their Story," in 1906.

Quaintly attractive is the architecture of Olde Gainsborough, many of whose buildings edged the Trent. Within their rough stone walls lived and through lattice-pane and dormered window gazed the faithful.

At Scrooby in 1605 now gathered the Separatist clans, and, in Brewster's Inn on the Great North Road, or in the refectory room of the Archbishop of York's summer palace, then leased to the Brewsters, they worshipped until the



RECORD OF WILLIAM BRADFORD'S BAPTISM IN THE AUSTERFIELD CHURCH,  
 THE DISCOVERY OF WHICH SOME SEVENTY-FIVE YEARS AGO WAS  
 THE CLUE THAT LOCATED THE PILGRIMS IN ENGLAND  
 PRIOR TO THEIR DEPARTURE FOR HOLLAND.





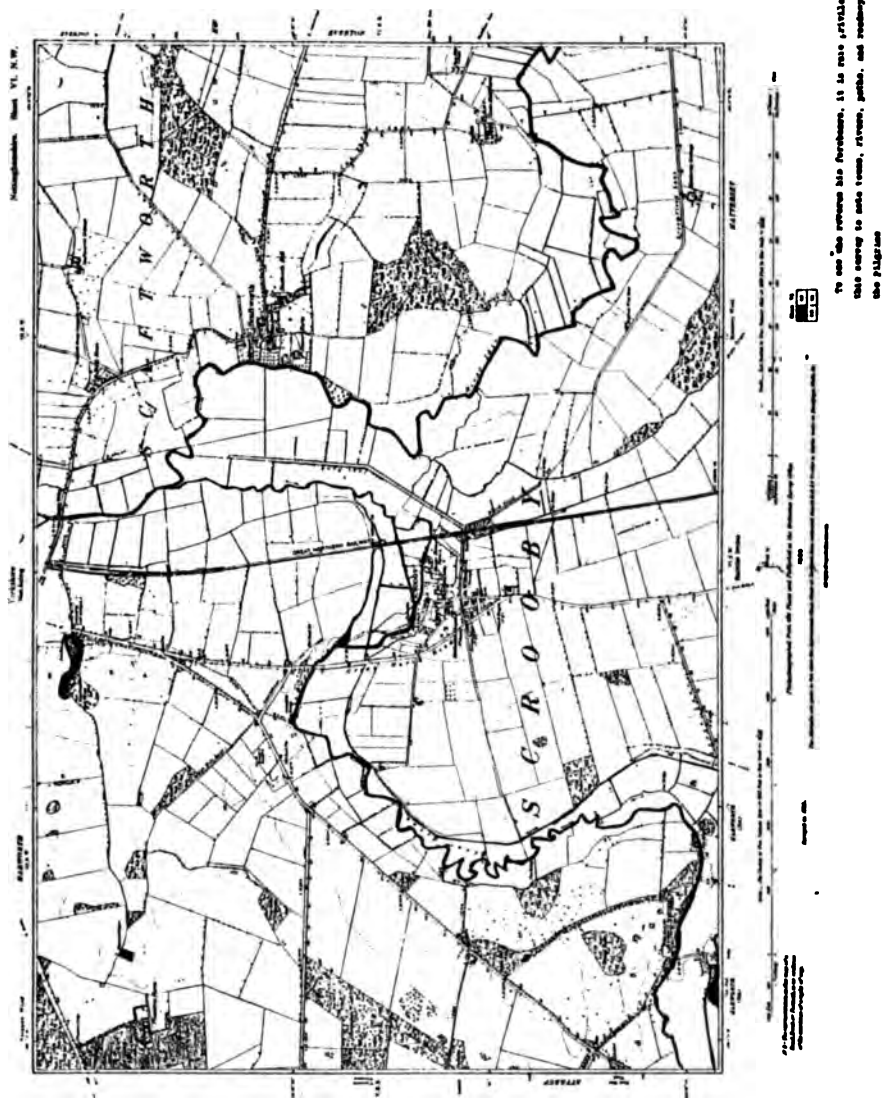
*Courtesy of Revell & Co.*

*Charles Whymper, artist.*

**GOVERNOR WILLIAM BRADFORD'S BIRTHPLACE AND THE CELLAR  
WHEREIN THE PILGRIMS HELD SERVICE. STAIRS THAT  
"SLOPED THROUGH DARKNESS UP TO GOD."**

darkening signs of the times caused the sect, later to be known as "Pilgrims," but not until 1799 called the "Pilgrim Fathers," to take the first step of a pilgrimage that, after varied vicissitudes, landed them on Plymouth Rock.

Through the portal of the Austerfield church, as one sees it outlined, William Bradford was carried as a babe, toddled as a boy, and strode with the freedom of young manhood before he crossed fields to Scrooby to become a full-fledged Separatist. It was the finding of the record, on the church parchment, in 1849, by the Reverend Joseph



MAP OF SCROOBY AND ENVIRONS FROM THE BRITISH ORDNANCE SURVEY—  
SHOWING THE ANCIENT PATHS AND ROADS TRAVERSED BY THE PILGRIMS.

Hunter of York, of Bradford's baptism dated March 19, 1589, that opened the way for the recovery of the Pilgrim



LANDLORD WILLIAM BREWSTER.

story. Previous to that date no English-speaking person on either side of the Atlantic and only a very few in Holland knew where in England the Pilgrims had lived or whence they had come.\*

To the present pilgrim, each stride along the path is hallowed by records that began over three centuries ago. Where York, Nottingham, and Lincolnshire meet, in Gainsborough, Scrooby, Austerfield, and Bawtry, in cottages bordering the rivers Idle and Ryton, and near the Great North Road, occurred the religious uprising that

fathered the settlement of the six Eastern States.

What is now a delightful and fashionable district, given to summer residences and homes of wealth is the ancestral seat of New England—"Incunabula magna gentis" (the cradle of a great nation), as one bronze tablet records.

The record proves that of Pilgrims first reaching the New World Brewster and Bradford were the only known Scroobyites. It is a marked coincidence that the birth of Separatism and its persecution



MAP OF SCROOBY DISTRICT.

\* New England's historian, Savage, also had a guiding hand with Hunter in this thrilling discovery. Evidently few of the Pilgrims cared to leave records of their experiences in distracted England.

was staged on dark and bloody ground. In and about Gainsborough, Babworth, and Scrooby have been enacted many of the tragic scenes in England's history, back to Roman times.



SAINT WILFRID'S CHURCH OF SCROOBY.

A quaint, long, low building was that used by one of the founders of the Separatist faith, but ideally located for the use of the Pilgrim Church.

Here "mine host" Brewster kept, in the Sandys tenanted manor-house, an inn where the right sort of "folk" were cared for. Doubtless the good man industriously spread the gospel as he spread "the staff of life."

A wide abyss the Fathers spanned, when they discarded the convenient practice of unloading all their sins at confession and allowing the priest to straighten the matter out with the Creator. Face to face with their Maker was the corner-stone of the Puritan faith. They could not believe that life and immortality came through the sacrament, but only through the living way which the Christ had opened by his life. It was not the symbol, but the reality beneath the symbol, which they craved and sought.

One must remember that the Bible, translated into English by Wyclif, Coverdale, and at Geneva by Calvin and his co-laborers, with other translations, including Luther's\* and the Bible of the Bishops, did more than bring to the masses a knowledge of the relation of God to man and the method of reaching the Divine mind without a human intermediary. As vitalizing literature, the Bible was omnipotent. The rich and wonderful stories therein, so affluent with the glow of imagery, fervor of utterance, and felicity of expression, with wide latitude of thought, carried a bookless world fairly off its feet. In fact, paucity of reading matter had much to do in leading the populace to study the Bible. Roaming through enchanted valleys made easy climbing to the heights. The result was that Puritanism was soon planted in many an English village and throughout the countryside. It was no hardship to listen to a long sermon, in one's own speech, any more than for a hungry man to sit at a four-course dinner, for in Tudor times such a treat

\*Luther's Bible was brought back from Germany by that devout believer in the New Faith, Gustavus Adolphus, whose soldiers sang a Luther anthem as a battle hymn of victory as they rushed upon the foe. The Bible is today in Stockholm filled with Luther's hand annotations from cover to cover. Luther's copy of the New Testament is in the library of the University of Groningen, with the Reformer's witty and often sarcastic comments upon the renderings of Erasmus.



VIEW OF SCROOBY TO-DAY, INCLUDING THE MULBERRY TREE PLANTED BY  
CARDINAL WOLSEY.



VIEW OF BREWSTER'S SCROOBY HOME.

as real preaching in good English was something very rare in the country parishes.

All nations, all countries, all cities and communities, even families, have their golden age. That of the Roman Catholic church was from the eleventh to the sixteenth centuries. When the seed sown by the Reformation had grown into stalwart, deep-rooted oaks, vast communities that had farmed out for hundreds of years their chances of



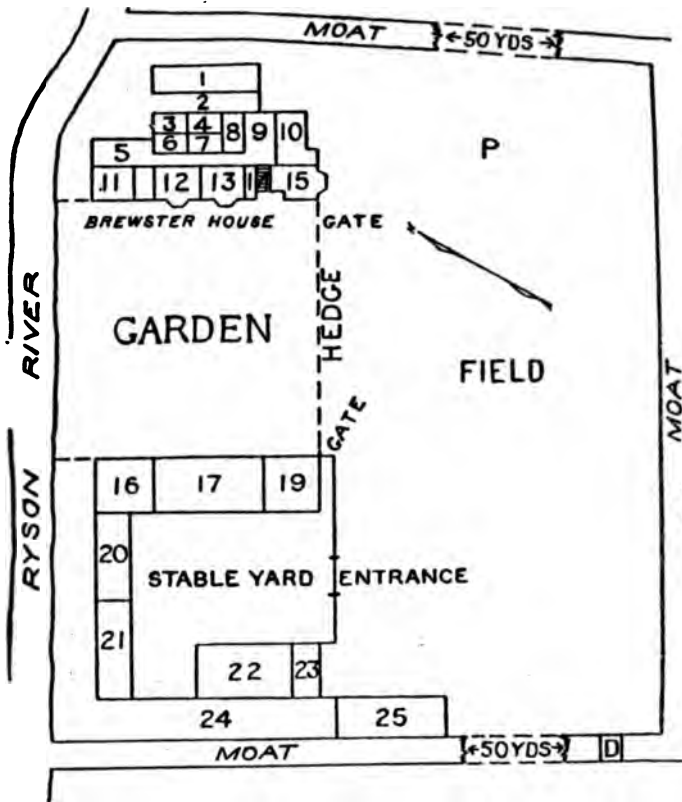
THE OLD MANOR HOUSE, SCROOBY.  
*Courtesy of Revell & Co.*

*Charles Whymper, artist.*

BREWSTER'S BIRTHPLACE AT SCROOBY WHERE HE LATER PREACHED.

salvation from the wrath of an angry God were disrupted, families divided, and the Gospel, instead of peace, seemed to come in the form of a sword.

"Justification by faith" was one cry of the Separatist watchman who guarded the walls of his City of Refuge thrown up to keep out the infidel, backslider, and open transgressor. Terrific in its warning to those who lead offensive lives is the ban laid in the form of the administration of the Lord's Supper. Later, in the New World, the Puritan breaking into the land of freedom, stoutly barricaded his preserves, yet inadvertently, the gate was left ajar, and the Quaker and the Roman Catholic entered.



GROUND PLAN OF THE SCROOBY BUILDINGS

- |                    |                       |                     |
|--------------------|-----------------------|---------------------|
| 1. Henner.         | 11. Milk Pantry.      | 19. & 21. Cow Barn. |
| 2. Passageway.     | 12. & 13. Rooms.      | 20. Shed.           |
| 3. Store Room.     | 14. Entrance Hall and | 22. Hay Barn.       |
| 4. & 7. Wash Room. | Stairs.               | 23. Butchering Room |
| 5. Scullery.       | 15. Living Room.      | 24. Stock Yard.     |
| 6. Pantry.         | 16. Horse Stalls.     | 25. Cart Shed.      |
| 8. & 9. Kitchen.   | 17. Cow Barn used for | P. Palace.          |
| 10. Carriage Shed. | Church Services.      | D. Draw Bridge.     |

*"Our Plymouth Forefathers," copyright by Charles Stedman Hanks.*

THIS PLAN OF HOUSE AND GROUNDS, INCLUDING COW BARN, CHURCH, HENNER, MILK PANTRY, HAY AND HORSE SHEDS, IN INTERESTING DETAIL LINK THE HOME LIFE OF THE FOREFATHERS IN THE LITTLE ENGLISH HAMLET EDGING THE IDLE RIVER WITH THAT OF OUR OWN TIMES. TRADITION DECLARES THAT WHEN THE ATTENDANCE OUTGREW THE HOUSE, THE SEPARATISTS WORKSHIPPED IN THE STABLE, WHICH IS STILL IN USE, WITH ITS TILED ROOF SUPPORTED BY THE CARVED OAKEN BEAMS FROM THE MANOR HOUSE, WELL

CORWEBBED.\*

\* A piece of one of these beams can be seen in the Congregational House in Boston, Massachusetts. The stable, however, was built since Brewster's day.



To the dweller in Fact-Land, it is a disappointment to be obliged to enter Myth-Land when we reach out to clasp hands with the main founders of the Pilgrim church, and to



*Courtesy of Revell & Co.*

GATES AT SCROOBY.

gaze upon their features. No accurate portraits of the Reverend John Robinson, Elder Brewster, or William Bradford are known. Only pen descriptions have inspired the modern artist's brush in his attempts to picture these men who conscientiously spread the faith of the Free Churchmen, which was first pronouncedly preached by Browne, farther interpreted by Smyth, and held firmly on the path of progress by Robinson. The Jones of the time-honored quartette-doggerel, which possibly traces its birth to some derisive wit of Pilgrim times, was the redoubtable and oft times brutal ex-pirate, Captain of the Mayflower.

In this little Gainsborough and Scrooby congregation, one finds practically the same spirit of nonconformity preached by John Wyclif two hundred years before Robert Browne. Here we have a congregationalism of the Barrowist type, leading back to the second leader of the Lollards or Babbler, even to John Wyclif, who fought the good fight about 1370, and whose writings, reaching the Continent, based the outspoken beliefs of men who for their convictions were to



BREWSTER'S OLD HOME.



SCROOBY CHURCH.

meet death by fire or garrote. John Huss of Bohemia was burned in 1415 and Jerome of Prague in 1416, Girolamo Savonarola, the Florentine friar, was strangled for the same



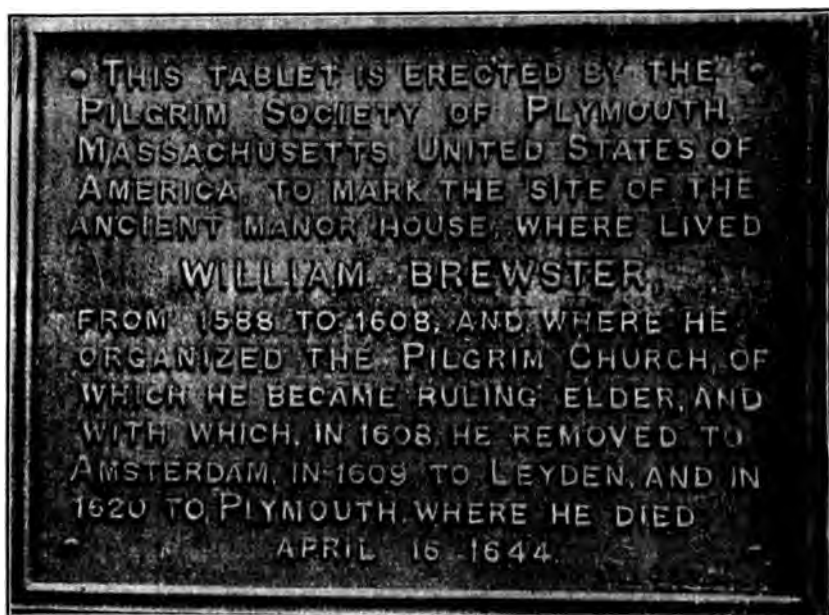
THE GREAT NORTH ROAD AT SCROOBY.



ENTRANCE TO SCROOBY CHURCH.

cause in 1498. In Bohemia and Moravia, the modern Czecho-Slovak Republic, there had been a long line of reformers—"morning stars of the Reformation," yet all drank from the Wyclif fountain and absorbed the same

heaven, though in different degrees. It later wrought with drastic action on the reformatory minds of Martin Luther of Wittenberg, born in 1483; on John Knox of Edinburgh—that former galley slave of France, born in 1505, and on John Calvin of Geneva, born in 1509. It tore asunder religious England, and gave to the New World a phase of thought which at a later time, in its pronounced radicalism



TABLET MARKING SITE OF BREWSTER'S HOME IN SCROOBY.

in Olde England, rioted in the Conformist churches, ripped the surplice from the clergy, smashed the communion plate, and pitched into flame and flood the Book of Common Prayer.

Neither beautiful architecture nor rare paintings were spared by the radical Puritan-despot, who rode rough-shod down chancel nave and quenched his horse's thirst in the baptismal font before the altar. Nevertheless, from these disruptions was ultimately evolved a developed and perfected Congregationalism. Stupendous and bitter upheavals



*Courtesy of Revell & Co.*

PEW IN SCROOBY CHURCH INTENSIFYING THE GRAPE SYMBOL

as these were, they were kernelled with the sustaining belief that "where two or three are gathered together in the name of the Christ, He fulfils His promise to be with them, and there dwelleth the Holy Spirit." Stripped of formalism, barren of gorgeous adornment, incense, posturing, and vain repetition of prayers was the creed practiced with sacred unction by the Pilgrim and developed with an added shade



CHANCEL IN ST. WILFRID'S CHURCH AT SCROOBY.



INTERIOR OF ST. WILFRID'S CHURCH AT SCROOBY.

of realism and intensity, by the Puritan, though with less consideration for others. The Puritan's ship was freighted to the gunwale with that formalism so realistically christened "Lord Brethren" by the Episcopal clergyman, William Blaxton, founder of Boston, when he shook the dust of the rigid Puritan town from his feet and sought the restful atmosphere of Study Hill, at Rehoboth, Rhode Island.



CARDINAL WOLSEY.

That was a wonderful trio of seventeenth century Englishmen, Reverend John Robinson of Norwich, William Brewster, "post" of Scrooby, who at the age of thirty was an earnest ex-

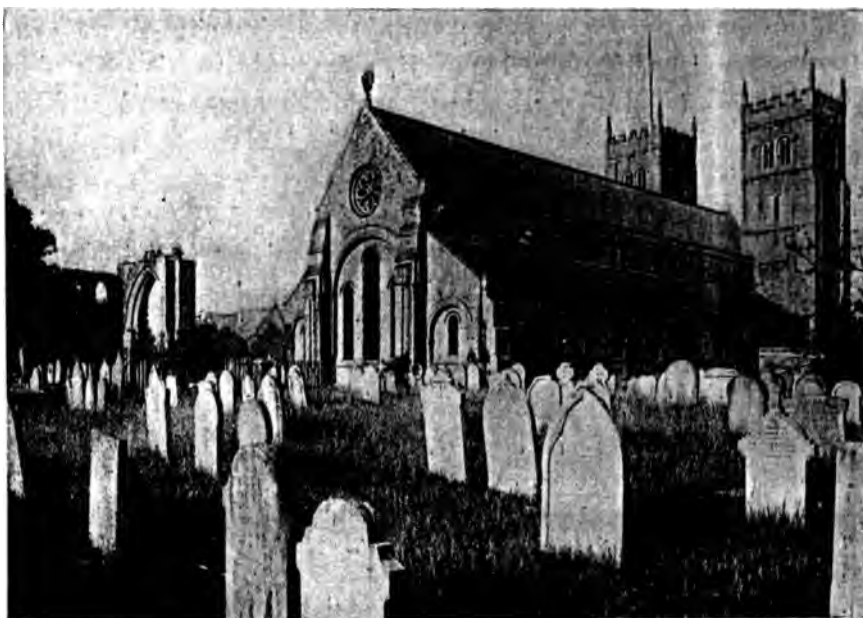
pounder of Separatism, and William Bradford of Austerfield, that English town close by a former Roman camp. This lad when between the years of thirteen and seventeen, probably the latter, though against parental or guardian wishes, strode a short two miles, across fields, to Scrooby, as a follower of Brewster. All three were to aid mightily in forming the new Over - Sea - Empire, although John Robinson never crossed the Atlantic. The parish register records Bradford's baptism as on March 19, 1589. A gathering of Separatist pioneers worshipped in the Manor House in Scrooby, also called



QUEEN MARGARET READING THE BIBLE TO KING MALCOLM.



ENVIRONS OF WORKSOP.



WORKSOP PRIORY, RUINS, AND CHURCH.



the summer palace, or hunting lodge of the Archbishop of York. The Scrooby House was the birthplace of, and at one time in later days was probably used as an inn by Brewster, that Father-in-Israel, who so strenuously aided in holding the Pilgrim church together. Located on the Great North Road, the ruined palace, once a residence for awhile of the great Wolsey, when cast off by Henry VIII, retained a touch of feudal dignity by its drawbridge and moat and was famous from the fact that its wooden walls once sheltered Henry VIII. Cardinal Wolsey, during his residence of a few months, planted a mulberry tree in its garden, a sliver of which is now on view in Plymouth's Pilgrim-Hall. Within its ample shell—for only the trunk, bark and a few branches remain,—the editor, on one of his several visits, with his wife, found welcome shelter during a sudden shower.

Unwilling to indorse his King's conjugal lapses, Wolsey, disgraced at court, for three months dwelt at Scrooby. As the powerful prelate, in musing mood, paced woodland and lane where later the Pilgrim communed and worshipped, Wolsey foresaw the rending asunder of the church government as well as his own downfall, and wrote to his sovereign "to beware of the encroachments of the new and sudden heresies," for so he regarded this revival of New Testament Christianity.

Queen Margaret, daughter of Henry VII, also rested one night at Scrooby, that little village about which centers much of England's history, though this is largely forgotten by her own people. Cardinal Wolsey's sojourn at Scrooby was filled with more conflicting emotions than the mighty Cardinal had ever before felt. King and Cardinal never met again this side of eternity.

William Bradford records the strenuousness of the time in and about Scrooby; and incidentally epitomizes the history of the Free Churches there:

"Seeing themselves thus molested, and that there was no hope of their continuance there, they resolved to go into ye Low Countries, wher they heard



BAWTRY SENT ITS QUOTA OF SEPARATISTS TO WORSHIP IN HAYLOFTS AND CELLARS AT SCROOBY AS WELL AS IN THE GUILDHALL AT GAINSBOROUGH.



IN THIS CHURCH AT BARWORTH CLYFTON PREACHED, AND IT MAY WELL BE CALLED A CRADLE OF THE PILGRIM MOVEMENT, AS ROBINSON, BREWSTER, AND BRADFORD UNDOUBTEDLY FREQUENTLY CROSSED ITS THRESHOLD AND SAT IN ITS PEWS.

was freedome of religion for all men; as also how Sundrie from London, and other parts of ye land had been exiled and persecuted for ye same cause, and were gone thither and lived at Amsterdam and in other places of ye land, so affter they had continued together for about a year, and kept their meetings every Saboth, in one place or other, exercising the worship of God amongst themselves, notwithstanding all ye dilligence and malice of their adversaries, they seeing they could no longer continue in ye condition, they resolved to get over into Holland as they could which was in ye year 1607-1608."

Again Bradford gives a pen picture of their harassed lives:

"They could not long continue in any peaceable condition, but were hunted and persecuted on every side": when "Some were taken and clapt up in prison, and others had their houses beset and watched night and day, and hardly escaped their hands"; when "the most were fain to fly and leave their homes and habitations and the means of their livelihood."

Carlyle clearly set forth the binding power of sorrow when he said "never pleasure, only suffering and death are lures that draw true hearts."

That first step forward from Scrooby was an attempt to sail from Boston, England, to Holland, a true Freedom Land.

A town with a history is Olde Boston, called in the year 654 Ikanho or Icaho and later St. Botolph! It boasts of a beautiful Campanile church, familiarly called "Boston Stump." Built in 1309, in size 290 x 98, its tower three hundred feet high, known as both a physical and spiritual guide to all, including storm-tossed mariners forty miles to seaward, it dominates the landscape. There were stirring times in the old church when crosses were cut by malcontent Puritans from the tops of maces carried before processions; when even the interior church walls, still bullet-marked, were used by the Parliamentary soldiers in Cromwell's time as targets for gun practice—yes, even for the execution of condemned enemies.

We shall assume that the kind-hearted mayor, John Mayson, was neither in the rifling bout on the ship nor in



ST. BOTOLPH'S "STUMP" IN BOSTON THAT FOR SIX HUNDRED YEARS HAS GUIDED MARINER AND WORSHIPPER.

sympathy with the ruthless rowdyism of Olde Boston. Bradford thus describes how they greeted truth-seekers when the captain betrayed them:

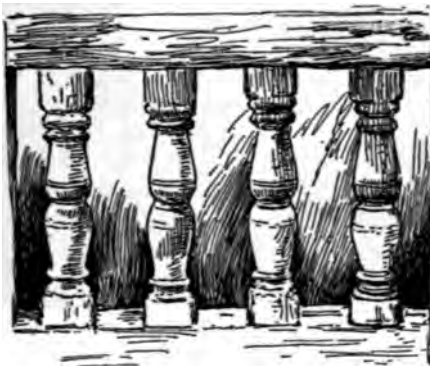
"Rifled and ransacked them, searching them to their shirts for money, yes, even the women further than became modesty, and then carried them back into the town, and made them a spectacle and wonder to the multitude who came flocking on all sides to behold them."



*Courtesy of Retell & Co.*

"SCUM OF THE EARTH, HERETICS, GET BEHIND THESE BARS";  
GROWLED THE JAILOR TO THE PILGRIMS IN BOSTON.

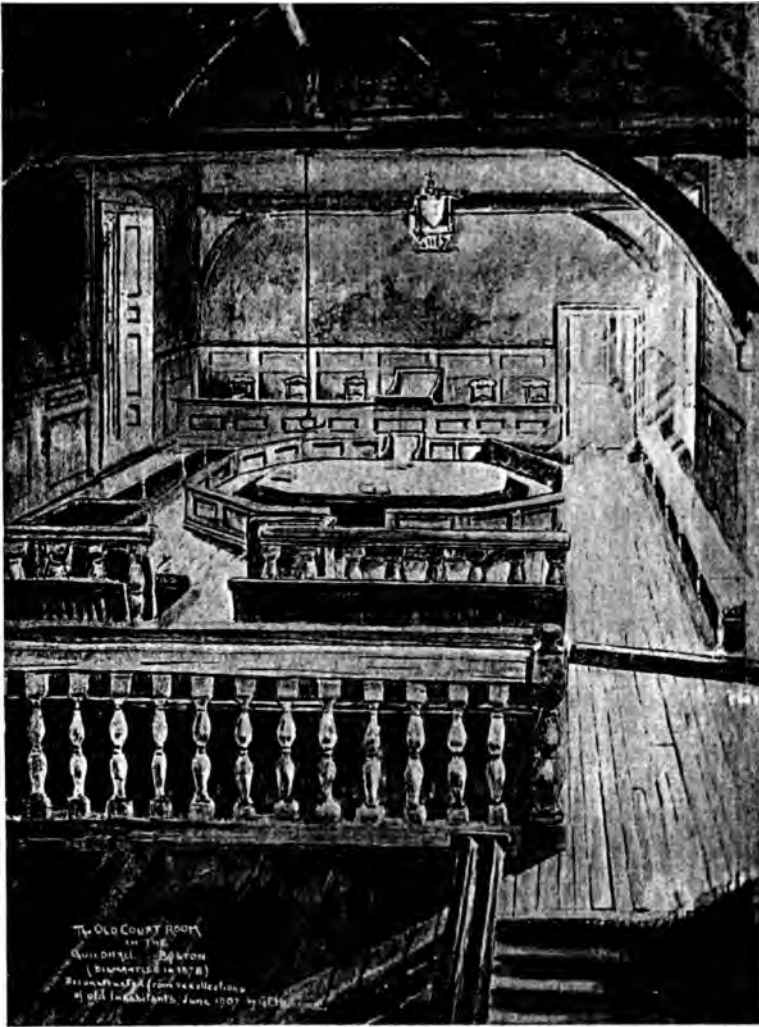
William Brewster, who had succeeded his father as



*Courtesy of Boston Public Library.*

A PIECE OF THE BAR RAIL BEFORE  
WHICH PILGRIMS WERE TRIED.

"post" at Scrooby, lost this position after twenty years' service, because of his religious belief. He hastened the departure of the Separatists from a land fast lapsing into dire and chronic persecution. A vessel bound for Holland and to sail from Boston - on - the - Witham in Lincolnshire had been chartered by Brewster and Brad-



*By permission of and arrangement with George E. Hackford of Boston, England.*

THIS COURTROOM WHERE PILGRIMS FACED THE JUDGE WAS RECONSTRUCTED IN WATER COLOR BY MR. HACKFORD, SUBMITTED TO THE CRITICISM OF THAT "OLDEST INHABITANT," AND BY HIM ADJUDGED CORRECT.

ford during a secret trip made to this seaport town, in October, 1607. On this craft the Scrooby church members and their belongings were to be conveyed to the Land of Freedom.

If the Bostonian of the twentieth century will remember that in the city where St. Botolph's church still rears its lofty tower, there lived for months that man of God, the Pilgrim, Boston's ancestral pride will be intensified. His was indeed an enforced residence in the cells under the Guildhall, varied by confinement in "Little-Ease-Prison," (the old town gaol). Yet these streets, houses, and the river Witham saw the Pilgrim's coming and going and his cruel disappointment when, after having paid his passage, he boarded the English vessel at the quay to sail for the Texel and Amsterdam. Then it was that the master of the craft traitorously turned him over to the authorities.

This courtroom where Pilgrims faced the Judge was reconstructed in water color by Mr. Hackford, submitted to the criticism of that "oldest inhabitant," and by him adjudged correct. Within the past two or three years, the railing or bar in the courtroom of the Guildhall, before which the Pilgrims stood at their trial, has been removed. The editor was presented with portions of it, in 1920, and a section of it is in the Congregational House, Boston.

In the floor of the courtroom was the trap door leading to the narrow winding stone staircase, now closed, down which the Pilgrim cautiously felt his way, or incautiously stumbled, when hustled along by the jailor, into his six by seven windowless, door-barred cell.

Locked up, if only for a thought-packed five minutes, is the usual self-elected fate of present-day tourists and visitors, yet few who venture from their native heath to scenes that witnessed exceptional history need realism to intensify sentiment and loyalty. Inborn in the true American are reverence for those Pilgrim Fathers and a gripping interest in their harrowing experiences in Boston-on-the-Witham.



*Courtesy of George E. Hackford, Boston, England.*

CELLS IN WHICH THE PILGRIMS WERE CONFINED.



*By permission of and arrangement with George E. Hackford, Boston, England.*

THE KITCHENS IN WHICH THE PRISONERS' MEALS WERE COOKED.



The prisoner's scanty, unsanitary food was cooked in this three-century-old kitchen, which in 1920 furnished a delicious luncheon prepared by the Boston ladies for the Baptist and Congregational ministers of Lincolnshire and the American delegates, among whom was the editor, who had the thrilling experience of rounding out the course dinner three hundred and fourteen years after the soup was served to the Pilgrim prisoners.

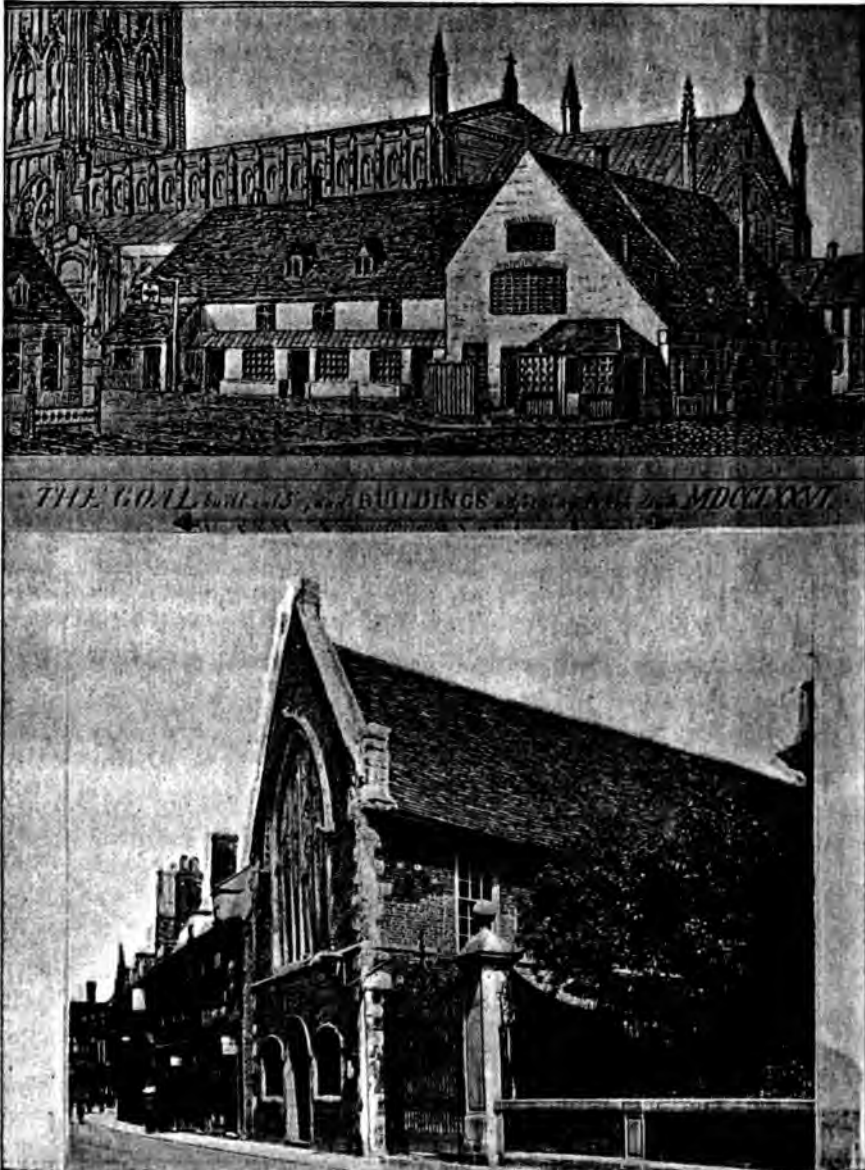
Close by St. Botolph, adjoining the Old Ostrich Inn, stood Little-Ease-Prison, within which Pilgrim leaders were confined for months. Life in an English prison cell in the seventeenth century was no luxury. On release, back home to their religious base, in Scrooby, by various paths the persecuted ones hurried. (Both Ostrich Inn and Little-Ease-Prison have been razed for a century.)

Seven of the leaders of the party were kept in duress for months. Thus was this first organized attempt of the Free Churchmen to escape from England disastrously and most unrighteously foiled.

The Second organized attempt of the Scrooby Free Churchmen to reach the Land-of-Promise was by way of Mollie Brown's Cove on the Humber River, then a lonely spot eleven miles to the south of Grimsby and nine miles north of Hull. (The new Grimsby docks at Immingham are near this site.) These were the days before the Dutch engineers had drained the fen lands—about which Charles Kingsley wrote so graphically—and also those eastern counties which DeFoe described, thus turning millions of acres of swamps into a garden. A large part of Lincolnshire is still called New Holland. Even today one walks from the railway station at Scrooby over low, swampy land, on a raised board walk to the village some hundreds of yards away. Thornton Abbey is five miles distant.

A veritable swampland edged the thousand and more acres of upland fronting Mollie Brown's Cove.

The cupidity of a Dutch captain, this time from the



*By permission of and arrangement with George E. Hackford of Boston, England.*

LITTLE-EASE PRISON, OSTRICH INN, AND GUILDHALL IN BOSTON, ENGLAND.

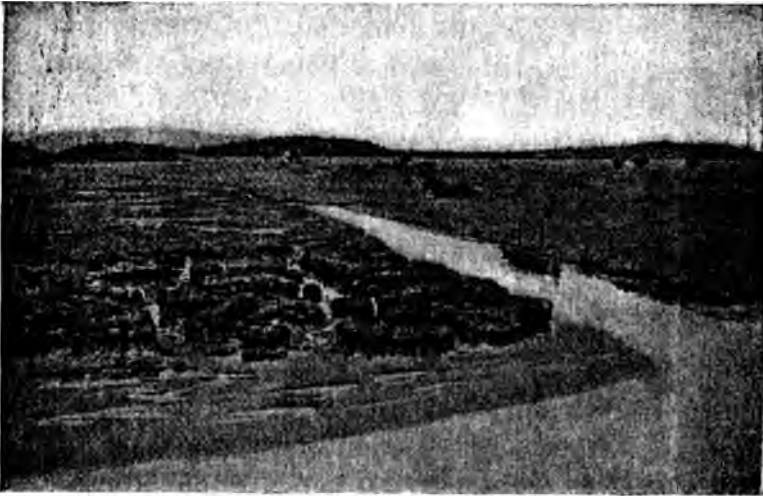
coast of Zeeland, harboring at Hull, induced him to rendezvous at this cove, thirty-six miles from Scrooby and agree to transport Separatists to Holland. To evade and mystify possible pursuers, women, children, and belongings were taken to the cove by boat on the Trent, from near Gainsborough, under cover of night, while the men in groups



SEPARATISTS FLEEING FROM ENGLAND TO HOLLAND IN A CHANNEL STORM.

of twos and threes tramped forty miles across country, making the trip in three nights, keeping in hiding during the day.

The shallop carrying women and children grounded, the tide having run out, the Dutch captain was late in arriving, and only one boatload of men, in which William Bradford was included, reached the vessel, when a great



*Courtesy of Charles Stedman Hanks. "Our Plymouth Forefathers."*

THE FIASCO AT MOLLIE BROWN'S COVE.



ATTEMPTED FLIGHT OF THE PILGRIMS

mob of armed pursuers was seen descending to swoop down upon the band of refugees. Seeing these the captain slipped cable and sailed away to avoid possible confiscation of his belongings and imprisonment, it being a penal offense, under a statute of Richard II, for an Englishman to emigrate without license. While frantic passengers bewailed their enforced separation, the women and children on the grounded shallop and those in fearsome timidity grouped on the shore were captured by the military. Sent from one magistrate to another, from "pillar to post" to avoid care and responsibility, their liberation was hastened to save expense to the country.

Meantime, the men ashore who did not succeed in getting on the ship fled to avoid a prison cell which would block all future efforts to raise money to "move on" and give to a dying world their saving faith.

Between the informers and catch-poles on shore and a tempestuous channel off shore, the escaping Separatists heading for Holland had rasping experiences in a storm, when their vessel was blown northward almost to Norway.

Trace in the picture details of the heart-breaking interruption to their journey—the Dutchman's ship in the offing, riding with flapping sails, ready to slip cable; the unlaunchable shallop high on the strand; the oncoming king's soldiers eager to arrest and imprison. The artist has here portrayed one of the most momentous scenes in Pilgrim history. To ordinary human beings, this second disheartening experience would have ended all attempt at emigration. Every page in Pilgrim history from the cell in the Guildhall in Boston in Lincolnshire to the merging of the colony in 1643 with the New England Confederation enumerates and eulogizes martyrs more worthy of canonization than many who have garnered that distinction.

The three hundred mile trip of the few who escaped at Mollie Brown's Cove, quadrupled in time and distance by head winds and seas, consumed fourteen days, during which

foundering was a near call. Bradford, landing at Middelburg, found himself accused as a criminal by an informer, a fellow English passenger, but after fair trial before the Dutch Court, still in existence, even to its very furniture, in the beautiful old Stad Huys, or State House at Middelburg, was acquitted and set free—the “schout,” or scout, who freed Bradford, being the original of our district attorney.

## CHAPTER III

### THE SEPARATIST (PILGRIM) IN HOLLAND

**I**N various ways and at different times the entire colony of Separatists, braving the stormy up coast channel trip in small groups, often most uncomfortably packed in spray-deluged, fragile, unseaworthy, open boats, reached Amsterdam, their first City of Refuge, all within the year 1608. In some instances, as at Naarden, the Separatists were aided with food and shelter by the people of the Dutch Reformed Church. In Amsterdam on ground allotted by the city

government to the Protestant refugees of every land, they dwelt under the spiritual guidance of their revered teacher, John Robinson, who, though he preached to them of the New World, was never to see it.

Fortunately we have Governor Bradford's condensed description of their getting into the Republic, where "religion was free for all men." "Notwithstanding all these storms of opposition, they all gatt over at length, some at one time and some at another, and meets together againe according to their desires with no small rejoicing."

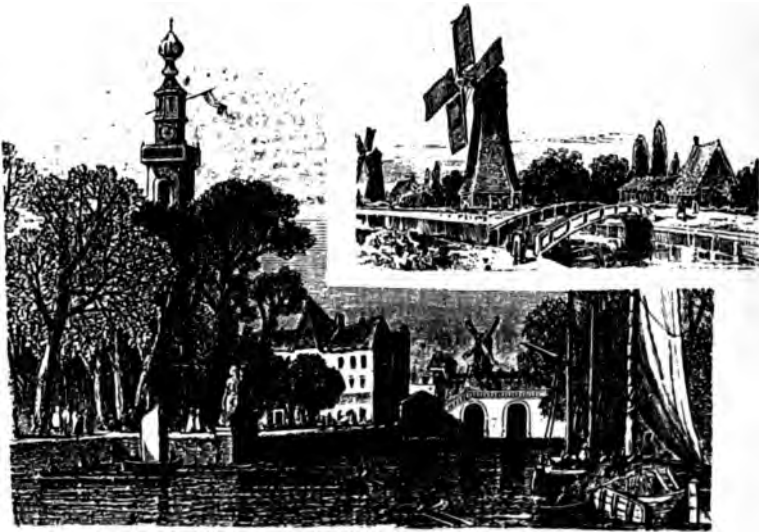


THE BUILDING IN MIDDELBURG  
WHERE BRADFORD WAS TRIED  
AND RELEASED.

One can well understand there was "no small rejoycing," as tried friends in small groups made the perilous 'cross channel journey and reached Refuge-Land.



AMSTERDAM.



OLD AMSTERDAM.

One can imagine the yeomen of England thus querying as they entered their first abiding-place, a country rescued from the waves:

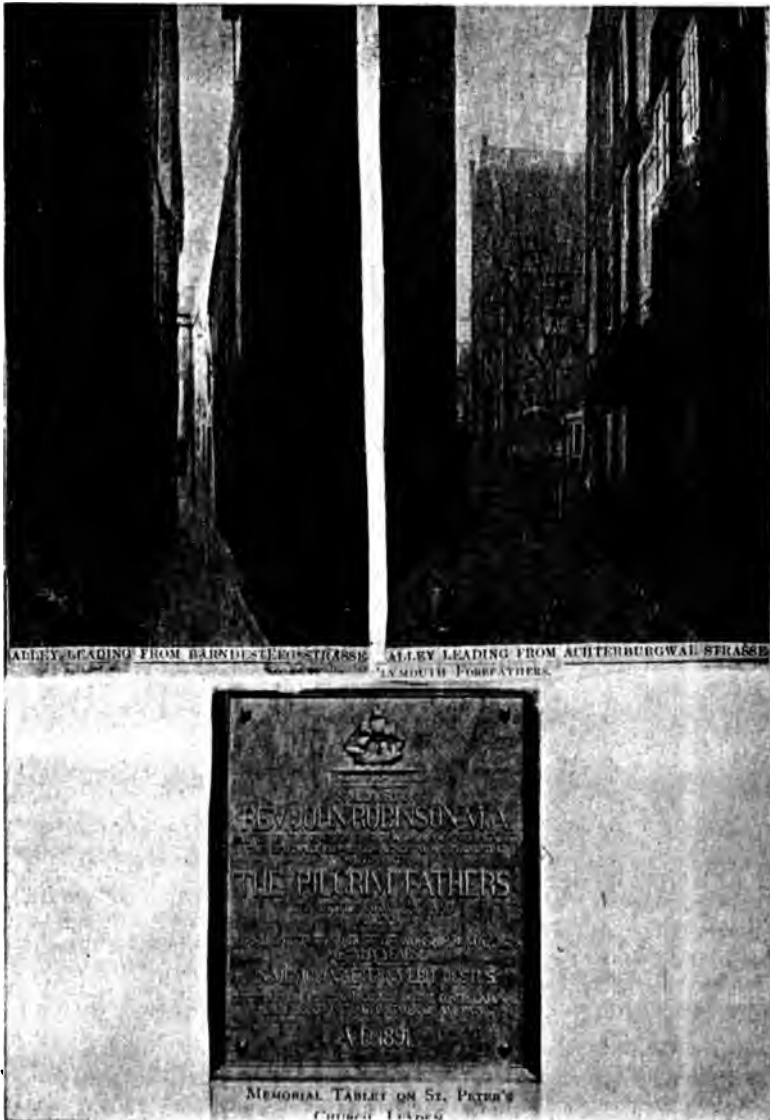


"This land of sluices, dikes, and dunes?  
This water-net that tessellates  
The landscape? this unending maze  
Of gardens, through whose latticed gates  
The imprisoned pinks and tulips gaze;  
Where in long summer afternoons  
The sunshine, softened by the haze,  
Comes streaming down as through a screen  
Where over fields and pastures green  
The painted ships float high in air,  
And over all and everywhere  
The sails of windmills sink and roar  
Like wings of sea-gulls on the shore?"

Some of the Pilgrim homes in Amsterdam opened into narrow, sunless alleys, in a few cases less than four feet wide, leading from the Barndesteeg and Achterburgwal streets—where lived the Separatists for a scant year. Fare and shelter were of the humblest.

As early as 1578 Amsterdam, that rallying-point for Free Churchmen fleeing from England, had abolished the Roman Catholic form of the faith and adopted the Reformed religion. When, therefore, the English Separatists arrived in scattered sections, in 1608, they met with kindly treatment from both the city authorities and the religious sects already on the ground.

One London contingent was shepherded by Frances Johnson,\* at one time a tutor of John Smyth at Christ College, Cambridge, and the founder of the *First Congregational church in England* in 1592 at Southwark. Among the flock was that musical genius, teacher and profound scholar in Hebrew, Henry Ainsworth, composer of Ainsworth's Psalm Melodies, which were destined to echo in the Mayflower's cabin, the Pilgrim log hut, and along the beaches of Patuxet.



Courtesy of Charles Stedman Hanks. "Our Plymouth Forefathers."

TABLET ERECTED BY THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES IN AMERICA IN 1891.

\* The autograph of Frances Johnson proves that the Free Churchman spelled his name Frances, not Francis.

A certain French encyclopedist makes two persons of the mighty scholar Ainsworth—whose annotations were utilized even by the revisers of the New Testament in the nineteenth century—and the “awful heretic” and Brownist of the

same name; but both had the same brain and lived within one and the same skin.

When the Pilgrims were safe in the triumphant Dutch Republic, there were surely six groups, and possibly more, of fleers from the Anglican hierarchy and autocracy which, with scorpion whips drove these English Free Churchmen into exile.



ALLEY OF THE BROWNISTS, AMSTERDAM.

This group of malcontents on Dutch soil, and still at mental war with the Established English Church, who fled to this land of Freedom, included Brownists, Smythites, Gainsboroughites, Scroobyites—all in a measure Separatists, yet most of them full of narrow notions, often to the clashing-point.

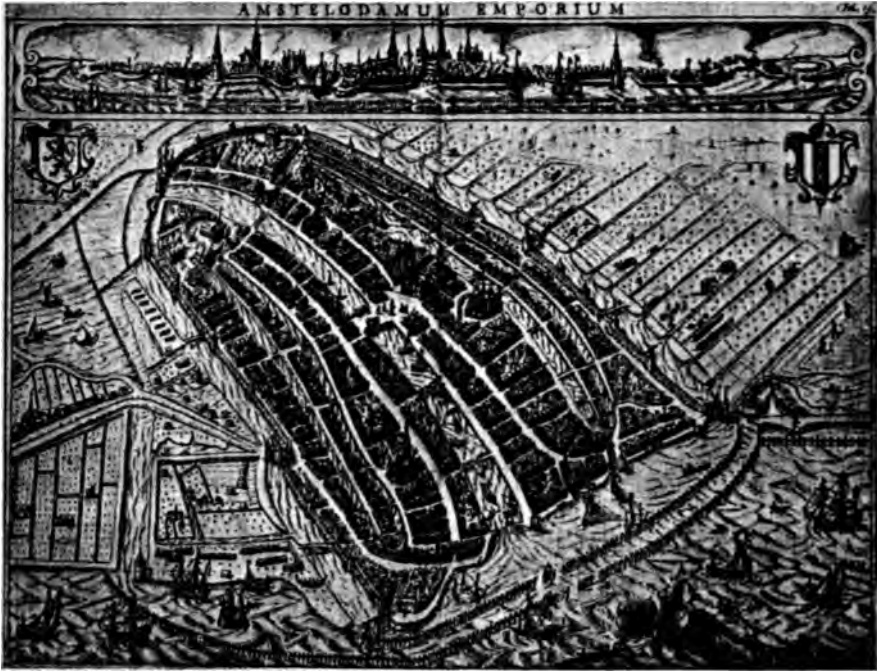
The fact that through disruption, and inability to think alike, the Church expands its borders, was well exemplified,



ENTRANCE TO THE SCOTCH CHURCH IN THE BEGYN HOF IN AMSTERDAM. IN THIS BUILDING WORSHIPPED THE REMNANT OF THE LAST BROWNISTS, LONG AFTER THE PILGRIMS HAD LEFT OR DIED.

in these early days and the method still holds. The marrow of the Reformed Faith for years centered in Scroobyite Separatists under the Reverend John Robinson.

Traditionally, Robert Browne's followers, who settled in Amsterdam prior to 1600, in that year disagreed, and



STREETS AND WATERWAYS OF OLD AMSTERDAM.

the disaffects hired a warehouse for worship, bordering the narrow alley where some of the Pilgrims lived while in Amsterdam.

Followers of John Smyth, who came to Holland in 1606, cast their lot with the Brownists and for a time Scroobyites under Robinson also joined the group. Some of Smyth's congregation embraced the creed of the radical professor, Jacobus Arminius of Leyden University, and the Brownists expelled them.

A very few of Smyth's followers went to Leyden under this



COURTYARD VIEW ABOUT 1840 OF THE PESYN HOF IN LEYDEN  
HOME OF ROBINSON AND THE PILGRIMS.



SCOTCH CHURCH IN AMSTERDAM IN THE BEGYN HOF.

same Jacobus Arminius, and on his death within a year continued with his successor, Simon Episcopus.

Scroobyite-Separatists soon saw if they would keep their faith inviolate they must cut loose from all religious entanglements. "Just as good" did not suit the "Pilgrims"—a name in substitution for Separatists, though only of quite recent general use, but well fitting their wanderings to a



### THE OLD BOURSE IN AMSTERDAM.

**Western World as New-World Crusaders. The faith, as interpreted by parson John Robinson, was that by which they were ready to live. Therefore in moving to Leyden, which they did within a year, they left behind all prevalent isms and took up with none of the new ones. The application which they made to the authorities in Leyden is still kept among the city archives and we have the honest face of the official Jan van Hout who signed the document welcoming and granting permission of residence.**

**A deep thinker and a powerful argumentative orator**



**CHURCH OF SAINT PETER.**



**SITE OF ROBINSON'S HOUSE NOW  
THE PESYN HOF.**

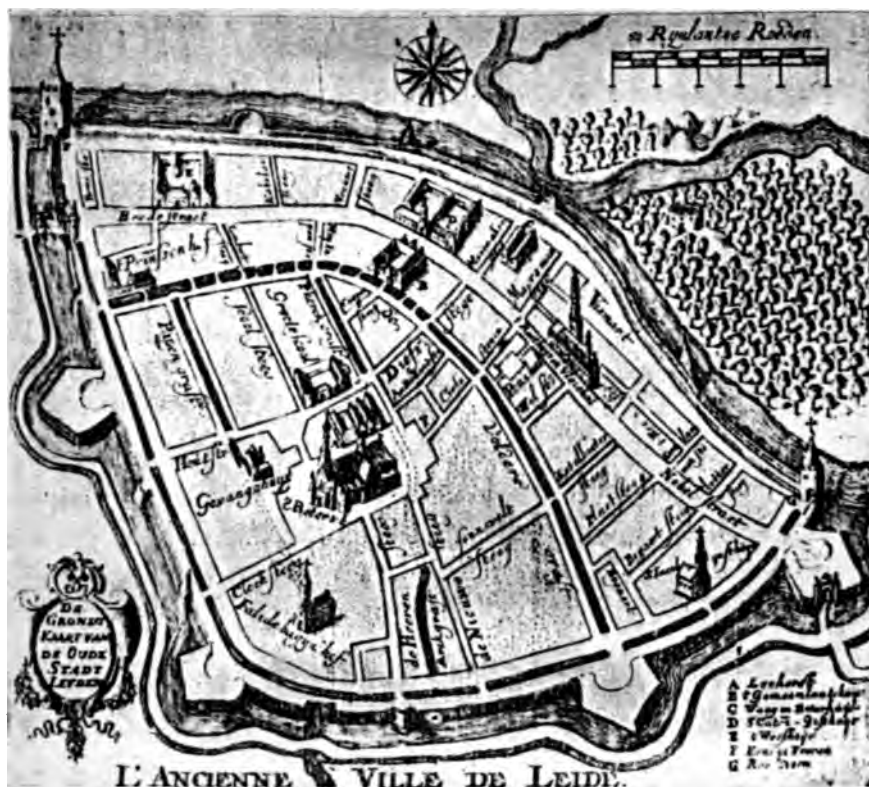
**THE ROBINSON TABLET IS ON THIS HOUSE.**



**KLOK STEEG (CHOIR ALLEY) IN WHICH THE PILGRIMS LIVED IN LEYDEN.**



was the Reverend John Robinson, amply proved when, in 1617, Leyden University's leading Doctor of Divinity, Polyander, requested him to attack in debate Episcopus, the



ANCIENT LEYDEN.

Arminian apostle. In each of the three discussions the victory gained by the Pilgrim pastor was overwhelming.

Richard Clyfton, now well along in years, remained in Amsterdam with a few followers. The future Pilgrim church settled in Leyden opposite St. Peter's cathedral, a building then in age well past five centuries, changed since the Reformation to a Reformed Church, Pieter's Kerk.

The city in which the Pilgrims lived is well worth visiting. Leyden University with its library and the site of

John Robinson's home in Leyden, on which is now the Pesyn Hof, founded by Jan Pesyn and his wife, for aged couples, members of the Walloon or French church and a score of sites made sacred by the fathers, should be seen.

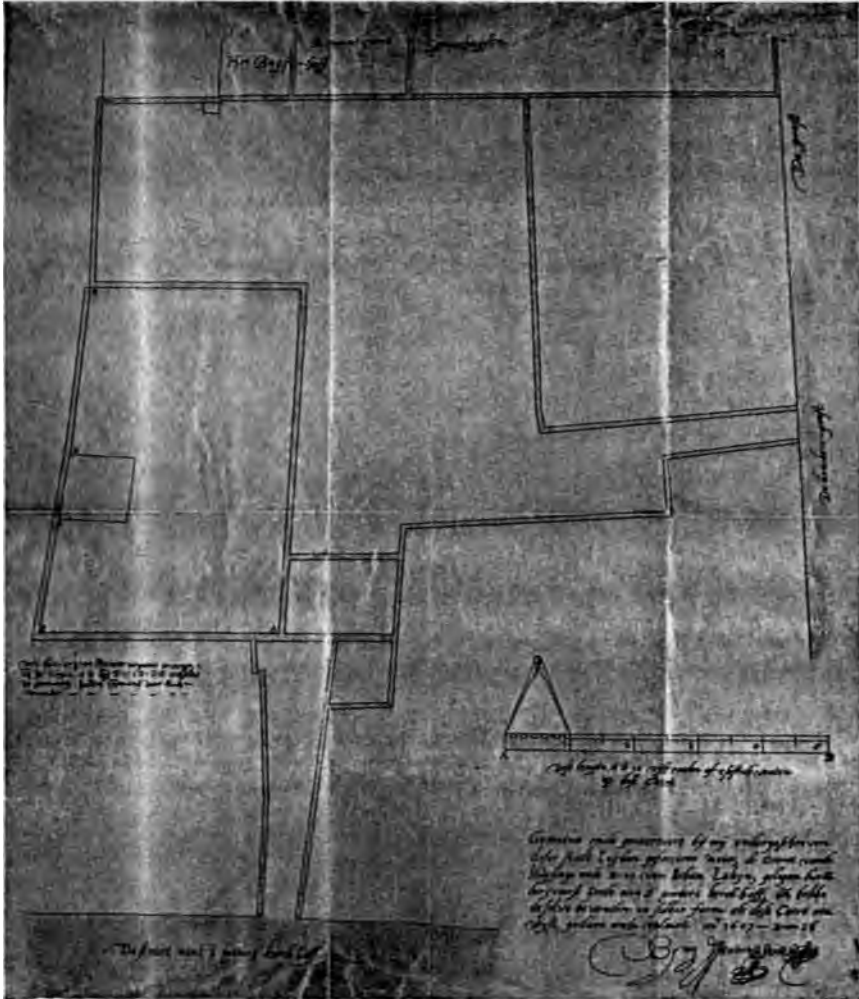
In the large meeting-room of the house built for the pastor sped heavenward pæans of praise, psalms of thanksgiving and prayers without ceasing, as the defenders and forefathers of the faith communed with their Maker. One may infer from its frequent mention by Bradford the delight which these Free Churchmen took in singing together—which was probably a novelty, for they now had no fear of making “a joyful noise unto the Lord.” Marat's French version of the Psalms was old and so were the Dutch Psalm books, furnished also with notes, but Ainsworth first put the entire Book of Psalms into English.\*

The purchase of the land on which these homes stood was made in May, 1612, by John Robinson, William Jepson, Henry Wood, and Randolph Thicken, probably representing others, for some twelve thousand dollars. The closing sentence in the Articles of Agreement, photographed by the editor, is “The last penny with the first,” duly paid by these honest people. The lot was large enough to accommodate twenty-one little houses for the less well-to-do of the Pilgrims, and here many of them lived ideal lives under the very “drippings of the sanctuary.” Family life being the vital air of the Pilgrims, every orphan or detached unmarried girl and every young male of the same social status had to become a temporary member of one of the families of the church.

The Pilgrim homes were located in the Klok Steeg, that is, in Clock, or Bell, or Choir Alley, one hundred and fifty-six feet from the Heeren Straat, now the Rapenburg and not far from the Breede Straat, or Broadway. Robinson's house, in size was 25. 6 x 75 feet and he occupied this home May 5, 1611.

\*In 1921 Dr. Waldo S. Pratt published his book on “The Music of the Pilgrims” with the old tunes in modern score.

In the courtyard shown on pages 157 and 163 was held on August 31, 1920, divine service by the descendants of the Pilgrims, including six bishops of the American Episcopal Church.



COPY OF ORIGINAL SURVEY MADE IN 1612 OF THE PLOT OF LAND ON WHICH WERE BUILT THE TWENTY-ONE LITTLE PILGRIM HOMES IN LEYDEN IN CHOIR ALLEY.

These old records occasionally seem to conflict, yet the truth glints forth sufficiently to emphasize both time and place—the plan of Leyden streets, the quaint homes of

prim Dutchland, the odd concept of the wood engraver—each has its niche in the recorded life of the Pilgrims.



SACRED GROUND, THIS QUADRANGLE IN LEYDEN, WHERE THE TWENTY-ONE LITTLE HOMES WHICH HOUSED A PORTION OF THE PILGRIMS WERE BUILT. IT ADJOINS THE CHURCH HOME WHEREIN PASTOR ROBINSON DWELT. HERE THE AMERICAN DELEGATES MET FOR WORSHIP SEPTEMBER 1, 1920.



THE FISH MARKET IN LEYDEN. CITY HALL SPIRE.

In this university town of Leyden, located some six miles from the North Sea, the Pilgrims found the third and best starting-point in Europe for their organization, and

there lived the majority of them during eleven years, engaged in menial, laboring, mechanical, or literary pursuits. Here in Leyden Bradford mastered French and Dutch, also Latin, Greek, and Hebrew. He was determined to read with



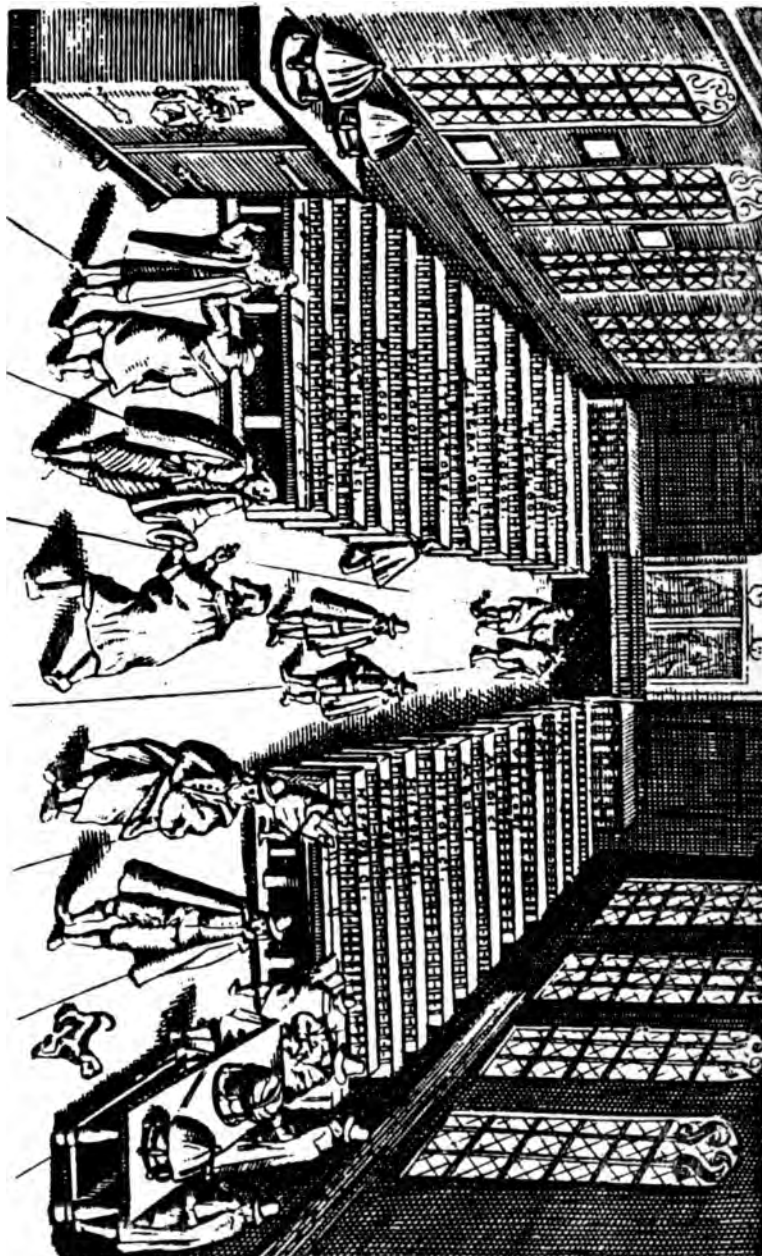
THE VEILED NUNS CLOISTER, OLDEST BUILDING OF LEYDEN UNIVERSITY, ACROSS THE RAPENBURG. CHOIR ALLEY IN WHICH THE PILGRIMS LIVED IS TO THE LEFT.

his own eyes the sacred truth in the original tongue. In a word, he incarnated the spirit of the Reformation. Protestantism is founded not on late mediæval but on early Christian documents. In no country were printing and wood engraving more general nor free lance artists more numerous than in the Netherlands.

The cartoonist entered merrily and realistically the arena of religious conflict. Besides portraying the conflict between Unionism and Secession in the streets of Leyden within two hundred and fifty feet of Pilgrim homes, he added the cartoon showing Luther gripping Calvin by the beard and each Reformer holding the Pope by the ear. The uplifted Bible in the hand of Calvin, if the picture were a modern "movie," would have smitten the friar of Wittenberg between the eyes.\*

\* Religious controversies culminated when one sect barricaded the doors of a house of worship and futilely tried to burn a thousand worshippers.

THE LIBRARY OF LEYDEN UNIVERSITY.



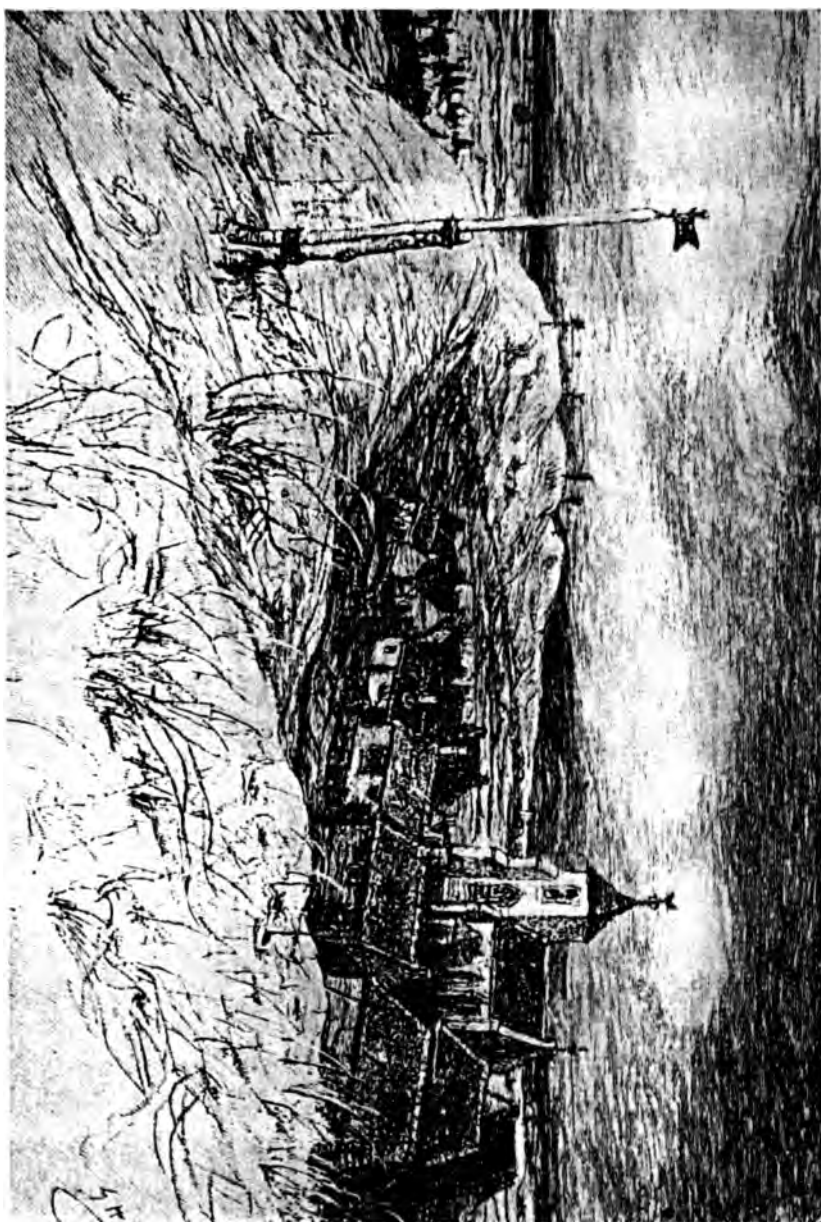
It was a strange paradox which the conscientious soul in the seventeenth century faced, and under which banner to serve was to some ever debatable. Both Separatist and Presbyterian were supposed to sponsor toleration. That pioneer Presbyterian, Cartwright, in his book emphasizes the order "Yield not to toleration." As early as 1599 and 1602, one finds a Congregational brother a genuine crank, considered by Bradford to have a "cracked brain," criticizing the foibles of high-heeled shoes and whale-boned corset worn by the pastor's wife.

Reverend Frances Johnson through his marriage to the widow of a hatter fell under the ban of a few of his fellows because the lady insisted on wearing some of her inherited finery.

Fairly systematic were Separatists, and the Dutch were still more so. The Englishman quickly adopted all he could from the customs followed in the superb and orderly archives of the Netherlands. The Dutch civic authorities kept not only marriage books, but also a Troth or intention-of-marriage volume. The authentic records and Pilgrim autographs, with material relating to the Pilgrims in Leyden from 1610 to 1650, were published in a handsome folio, containing facsimiles. These Dutch records thus compiled, with English signatures and translations, through the generosity of a Dutch banker, were distributed to the American delegates at Leyden, in September, 1920.

When William I, Prince of Orange, surnamed The Silent,\* took the reins of government in the Netherlands in 1576, Calvinism was established. Though his life went out a few years before Scrooby Pilgrims reached Holland, the work he did for the cause lived after him. While England was one vast seed bed of sprouting religious wars, that meant to hundreds flaming death, Holland, having in a measure been through the fire, quieted down to wordy discussion and

\* "William the Silent," possibly so called because, overhearing a plot to massacre his countrymen, he only spoke to save. Or was it that reason occasionally given, that he was only silent in death? This popular title is a posthumous one.



OLD SCHEEVENINGEN. THIS WAS THE SORT OF PRIMITIVE DYKE WHICH WAS CUT IN 1574.



an occasional stone and bludgeon argument between Calvinist and non-Calvinist, and followers of Gomar, Arminius, and Episcopus.

A strenuous upbringing had William the Silent, chang-

ing at first, almost as a matter of course, with his parents from Romanism to Lutheranism. In his mature mind and manhood, he adopted, from sincere conviction, the Calvinistic interpretation of Divine law and grace, with all its democratic implications. William the Silent could never understand why Christians of any and every name could not live together as brethren. In spite of his best friends and col-



JAN VAN HOUT, WHO SIGNED THE PERMISSION FOR THE PILGRIM FATHERS TO RESIDE IN LEYDEN. INTO THIS MAN'S FACE ROBINSON, BREWSTER, AND OTHER LEADERS LOOKED, GLADLY RECEIVING WELCOME.

leagues, this man called Pater Patriæ (Father of his Country), made the Federal Republic of seven states a refuge for all sects. He was the moderate man of the sixteenth century. William's swift outgoing was on July 10, 1584, the



ASSASSINATION AT DELFT, OF WILLIAM THE SILENT, FATHER OF  
HIS COUNTRY.

perquisite for the act of assassination being golden ducats and noble rank for the assassin's relatives under the jealous monarch, Philip II, who even as a youngster hated the Dutch lad, because he ever had the ear of his father, the Emperor Charles V. In 1577 William of Orange wrote to the



WASHING FLEECES IN THE CANAL AT LEYDEN. THE FOLLOWING TWO ILLUSTRATIONS ARE FROM PAINTINGS BY VAN SCHOREL. THE WOOLEN INDUSTRY WAS ONE LINE OF WORK IN WHICH PILGRIMS WERE ENGAGED IN HOLLAND.

magistrates at Middelburg: *"You have no right to interfere with the conscience of anyone so long as he works no public scandal or injury to his neighbor"*—a step higher than the Magna Charta. He ploughed the way for the Pilgrims to Holland, who would have gone directly to America from England, had not the hospitable Republic stretched a beckoning hand. In a large sense we may thank William the Silent for our Thanksgiving Day, which was started October 3, 1574, at Leyden, on its deliverance from the beleaguering Spaniards. William cut the dykes at Delfshaven, freeing



WOOL CARDING IN HOLLAND.



REELING YARN IN HOLLAND.

his people, who, from that day to this, celebrate the feast with a stew of meat and vegetables similar to the one found in camp kettles of the Spanish Philistines who sought to shackle the Hollanders.

The Dutch "Water Beggars" (not mendicants)—a name given in derision by the Spaniard and adopted in defiance by the Dutch to signify they were not rebels, but loyal citizens—came over the drowned lands in their cannon-boats to the relief of the beleaguered city. The Turkish crescent was worn on their caps to insult their Spanish antagonists, intimating that they would rather live in freedom of conscience granted by the Turk than under the mental slavery enforced by the Spaniards. Hudson's exploring ship, the *Half Moon*, took its name from this emblem of the men who began and secured Dutch freedom. Once rich and mighty Spain became finally impoverished and impotent under the flattery of the Papacy, which made the Spaniard as the "gonfalon-bearer of the Church" waste his energies and resources on the Armada and the hopeless task of trying to conquer the Dutch Republic built on the common school and freedom of religion for all men.

Bitter must have been Dutch hatred for the Spaniard to thus honor the Turk, who had held in chains, in galleys, and in harems multitudes of Christian slaves, which, however, was nothing more than did the kings of France and Spain, who also chained to the floor or tortured or banished thousands of Christians. There is no better illustration of the truth that advance often follows disaster in the case of both the individual and the nation than that of the relentless, unspeakable Turk. In 1453 he wrested Constantinople from the generations of effeminate Greeks, who had slipped far below their renowned ancestry. Fleeing from the doomed metropolis, these Greeks scattered to a wistful world literature, art, and science, that for centuries had been as buried talents in the Queen City of the Bosphorus.

European nations, crossing weapons and cutting throats



over questions of race, privilege, and religion, were brought through their clashing into closer relationship. The fruits of the study of the Greek New Testament were in time gloriously visible, even in the Western Hemisphere. Thus from a study of the original documents of Christianity grew Puritanism in England. In Switzerland no sturdier flowers battled more lustily for life amid the snows of Mont Blanc than the blossoms of faith in the lives of these pioneers of the Reformed faith who returned after their few years' sojourn in the two Republics to face Old England's persecutions and New England's savages and climatic conditions.

Well defined is this fragment of the "Cock Pit of Europe" within which the doughty Dutchman fought the sea, standing behind his defensive, wave-defying barriers, built first of dirt and straw, and, in modern days, of stone, concrete, and steel. Sometimes he saved, sometimes lost his home and life.

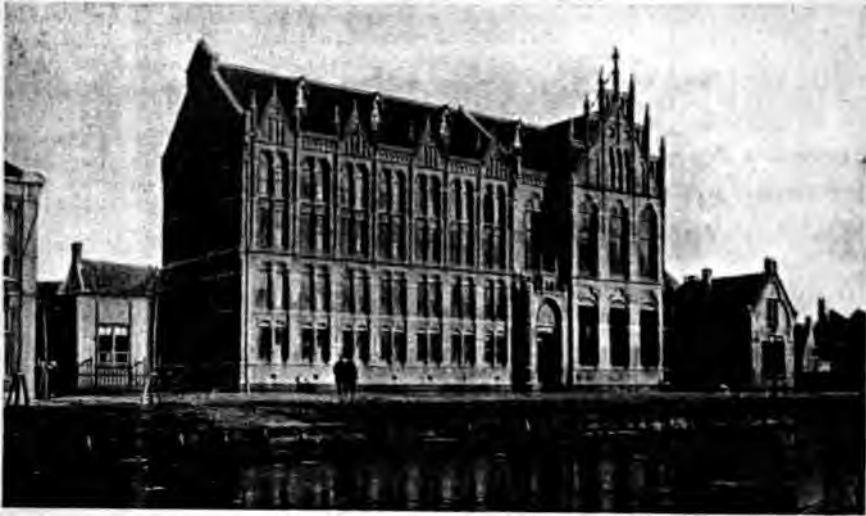
William, Prince of Orange, drove out the foreign invader as we have seen by opening the dykes of Delfshaven, flooding the country and sacrificing many of his people, but uniting the provinces, making Calvinism the religion of the country and purposely and gladly a land of refuge for all oppressed for conscience's sake, including the Pilgrims. The Republic of the United Netherlands made an ideal rejuvenating asylum for these Free Churchmen.

The Netherlands exhaled all the virtues, few of the vices, and but little of the ignorance that shackled England. In the land to which the Pilgrim fled, art and agriculture clasped hands, education was general, and the public schools open to all of both sexes. The country's very existence was a free-for-all fight with the elements; eighty—aye—at times a hundred thousand of its population might be swept to death in a single night by the breaking of a dyke. Still the gritty Dutchman held on, grew vegetables before England knew their name or taste, raised garden seed in wide range, and sold tulips as high as five thousand dollars each.





It is of record that a hungry bumpkin, to the horror of the owner, ate a tulip bulb, believing it a raw onion. The Dutch also grew grain and in later days, long after the Pilgrim came, bred pedigreed cattle, including Holstein and famed



THIS HOUSE OF ARCHIVES IN LEYDEN CONTAINS MORE ORIGINAL PILGRIM RECORDS THAN ANY OTHER DEPOSITORY.

Dutch belted stock, for world consumption. In his multitudinous and intricate harbors, which enabled the Netherlander to build up the carrying trade of the world, his vessels found refuge from pirate hordes. The old Roman roads leading from Italy and Spain brought gold to build his palaces and cathedrals in exchange for Friday food from his fisheries, or for the manufacturing products which poured in steady stream over the world from his myriad factories. Thrifty, money-making people, these Hollanders of Pilgrim times, even during their life and death struggle with Spain, not finished until 1648, when much of the world was in shadow; their one main vice—as alleged, chiefly by the English—was looking upon the wine when it was red! This habit had a direct reference to the profits arising from trade.

So important an authority as the British Museum must meet the criticism that it never saw, until recently, a genuine John Robinson signature, and that the tract written by John Dove and signed by a John Robinson is spurious. The assumption is that the two signatures of John Robinson in Sir Edwyn Sandys' book now in America are spurious also. Dr. Eekhof of Leyden enjoys the honor of having found in Leyden on a legal document what is considered John Robinson's autograph. This is seen on an agreement



PRINCE MAURICE.



to pay forty-four guilders, twelve stivers and three pence on a given date, due on May Day, 1621. The authenticity of the signature is farther guaranteed by three well-known Pilgrims, Thomas Brouwer, "Jan Rabbijns," and "Wilhelm Jepson." The spelling of these English names within twelve years after reaching Holland may prove how rapidly the Pilgrims lapsed into Dutch. An example of how tradition is upset by newly discovered records is shown by the latest found statement that the widow Bridget Robinson\* never came to

*Guitte de napsan*

\* There were two Bridgets among the Pilgrims. Cromwell's daughter (whose death hastened his), was also named Bridget, at that time a common English name

America, but died in Holland some eighteen years after the death of her husband, as is proved by her will distributing her property to her children—two daughters, son Isaac in

New England, and son John, physician in England. This is in direct contradiction to the statement so long believed among us that the widow Robinson came to New England on the vessel *Handmaid*.

Down these aisles of the University library walked, and at these forms Robinson, Brewster, and Bradford pored over problems of living as set forth by the Leyden



SIMON EPISCOPIUS SUCCEEDED ARMINIUS AND TAUGHT THE SAME DOCTRINE.

University. Warrants of arrest against the leaders had been sheriff-given at various times, and it is said a copper cauldron concealed William Bradford from a search officer, just prior to his leaving England. When an arrest as a Nonconformist really occurred, God must help the victim, for neither friend nor neighbor could.

Of great aid to Elder Brewster was Thomas Brewer, also a member of Leyden University. He shared with Brewster and Robinson in the benefits of the printing en-



JACOBUS ARMINIUS.

terprise and aided Brewster in distributing in England those books issuing from the Pilgrim printing press in Choir Alley that caused an uproar among the Anglican clergy. Brewer, under the protection of his Leyden University



AMBASSADOR DUDLEY CARLETON, WHO STOPPED BREWSTER FROM  
PRINTING BOOKS.

membership, faced his English accusers, who were urged on by Sir Dudley Carleton, the English envoy to the Republic. Brewer was not at this time jailed, but later was confined for years behind bars. Both type and printing press were repeatedly concealed in Mother Earth, waiting convenient and safe season to print tracts and sermonize willing and eager converts. A Leyden University matriculation, which Brewster and Robinson had gained when living in

Leyden, carried with it immunity from arrest, save by officers of the University. This stood the two offending Pilgrims in good stead when Brewster's fifteen revolutionary books which he published from 1616 to 1619 set England agog, because of his attacks on the Established Church.



DUTCH HOMES, ALSO SPURIOUS  
SIGNATURE OF JOHN ROBINSON.

The editor in September, 1920, pointed out to an American Episcopal Bishop the probable site in Choir Alley of his ancestor's printing office. To thus span three hundred years thrills blood and nerve.

England's political power as an ally had become sufficiently strong, however, to cause the seizure of Brewster's printing establishment by the Dutch authorities, and this means of spreading the Gospel of the Independents was blocked. An attempt to arrest Brewster in

Holland, through Sir Dudley Carleton, Ambassador of James I to the Hague, signally failed, possibly through interference of the powerful Leyden University. This same Leyden matriculation included freedom from taxation upon a monthly allowance of one hundred and twenty gallons of beer and ten gallons of wine—in days before tea or coffee or the modern hot drinks from Asia which have done so much to elevate the social position of woman at the table.

No questions as to the morality—even expediency—of drinking fermented or distilled liquors had yet arisen. A daily drink was considered as necessary as bread—in fact, the drinking of water only was thought to be injurious and the moderate use of wine as most healthful. Men quoted St. Paul's advice to Timothy to this effect. A Scotchman in Amsterdam founded the famous Bible Hotel, the sign being

a Bible open at this congenial text. All the popular and learned proverbs show that only the strong drinks were considered deleterious to morals and character.

But the drinking habits of those early settlers of New



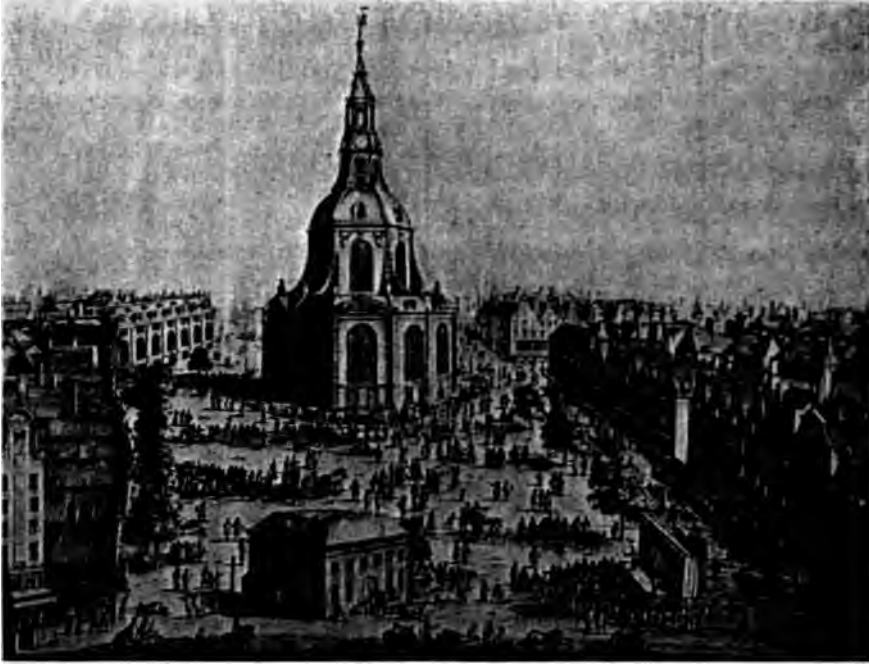
CALVINISTS AND ANTI-CALVINISTS IN COMBAT ON THE BREEDE STRAAT IN LEYDEN CLOSE BY THE CITY HALL. CHOIR ALLEY TO LEFT, EASTWARD.

England frequently lopped off the best years of their lives. We find a repetition of this statement in Revolutionary times, when James Madison writes that "inordinate drinking of hard liquor killed half the people." Some of the prejudice against drinking water arose from the fact that the later safeguards and the methods of filtration were then next to unknown and modern public hygiene not customary.

Brainy Europeans, who knew Pilgrim history possibly better than the Pilgrims knew their own, exerted a powerful influence on Pilgrim affairs.

One who only scans the life of the Reverend John Robinson becomes conscious of the rare spirit of the man who not only personally guided the Pilgrims during their

lives in England and Holland, but prompted their going to America. When one delves into his three books and sixty odd essays still extant, his respect broadens into keen admiration. When Robinson wrote "*A man hath in truth so much*



BOTER MARKT OF AMSTERDAM. BROWNISTER GANG TO THE LEFT. (OLD ARCHIVE HOUSE).

*religion as he hath between the Lord and himself in secret and no more,"* he boxed the compass of religious life for all time. The same spirit of Calvin in relation to Servetus, evidently smoldered in the hearts of Calvin's followers. So intensely gripping were the tenets Free Will, Foreordination, Predestination, and other wisely unknowable but entrancingly attractive phases of the built-up religion of that day that brotherhood was too often smudged in the war of sects. That Pilgrims were able to avoid these religious entanglements which on more than one occasion, when tainted with partisan politics, ended in violence and wounds, shows the fibre of this unique people. In Leyden, pitched battles with

pistols and blunderbusses between the politico-religious parties, both called Christians, occurred within a few hundred feet of the twenty-one Pilgrim homes.

The verbal battle in the Latin tongue between the Di-



THE AMERICAN TERCENTENARY DELEGATES MEETING WITH OTHERS IN THE TOWN HALL IN LEYDEN IN 1920.

vinity professors in Leyden University soon slipped through the walls and down into the language of the people. Shops and factories in which the Pilgrims earned their livelihood echoed with the controversy that divided business partners and households, and threatened to disrupt the church itself. Amid all discussions within and without the Reformed Church, the Pilgrim Fathers trod the path they had marked out with unflinching courage, unswerved by a chaotic environment but always in sympathy with the Calvinistic and the Union cause then vitally entwined. The forg-



ing of the Pilgrim and Puritan faith in the fires of affliction was no ordinary test. The informer, sheriff, court, prison, and gibbet of England and the religious imbroglios that kept lock-step with them in Holland, instead of undermin-



THESE TWO BOOKS OF RALEIGH AND HAKLUYT WERE WORN THREAD-  
BAKE BY PILGRIMS IN THEIR READINGS AND DISCUSSIONS AS TO THEIR  
PLACE OF SETTLEMENT IN THE THEN KNOWN WORLD.

ing, gave them added strength. Welded, though separated by close to four centuries, are fundamental altruistic principles that have pushed the human race far ahead on the path of progress. The first gives physical freedom, as promulgated by the Magna Charta, reading

*"No man shall be deprived of life, liberty, or property save by due process of law."*

The second foundation principle in the new world to come was laid down first in 1577 by William the Silent, and

then again on July 5, 1581, at the behest of his leading people, when he said to expostulating religious persecutors: *"Allow all men to maintain the exercise of the Reformed Evangelical religion, without however permitting inquiries to be made into any man's belief or conscience, or that any*



DUTCHMEN ENJOYING LIFE IN A NETHERLAND VILLAGE.

*injury or hindrance should be offered to any man on account of his religion"*—advice so completely ignored when the Gomarites and Arminians, who were also Unionists and Secessionists, mingling politics and religion, came to blows over Foreordination and Free Will.

Powerful, educated leaders had three first churches scattered through England and across channel! The books, essays, and tracts they wrote blazoned on every page the courage of a conviction that welcomed with wide-open arms, if need be, axe, gibbet, and stake.

That "the blood of martyrs is the seed of the church" was indelibly imprinted on the hearts of these first Free Churchmen who gathered in secret conventicles where conscience outrode policy and men grew to full stature.



HILARITY EVIDENTLY ECHOED ON THE LEYDEN UNIVERSITY STAIRCASE, DECORATED BY THIS FRESCO.

The word "Independent," neither used in the Bible nor by that master of words, Shakespeare, was coined by Reverend John Robinson to designate The First Independent Congregational Church.

Confronted by the reality and farther possibilities of continuous intermarriage with the Dutch, some of whose jollifications ill accorded with Pilgrim ideas, the gong of destiny again warningly clanged "Move on!" Should Separatists become Guianans under the Dutch—Sir Walter Raleigh having written glowing accounts of Guiana—or Americans under the English? These two books, "Raleigh's Discoveries" and "Hakluyt's Divers Voyages" were read threadbare by the Pilgrim leaders and had much to do with their final decision to relinquish all thought of emigrating to Guiana, making Northern America their future home.

Their very language was slipping away from them, for their children, especially those who attended the public schools—open to girls as well as boys and as old as the twelfth century—knew the Dutch language as well as the

English, and not a few of the Separatists spoke this tongue fluently and some wrote it accurately.

Enervating work, including child labor in the factories, and breaking the back and courage of old age through the grind of making a living in competition with city-born workmen, was another cause of upstaking and braving the dangers of the ocean and the wilderness.

Bradford glossed the temptations of the town, and the quill of the historian touches lightly on shadows that darkened the age, but the pencil of a Teniers and a van Ostade, with the artist's habit of calling a spade a spade, did not hesitate to leave the door well ajar, through which the curious of coming ages might



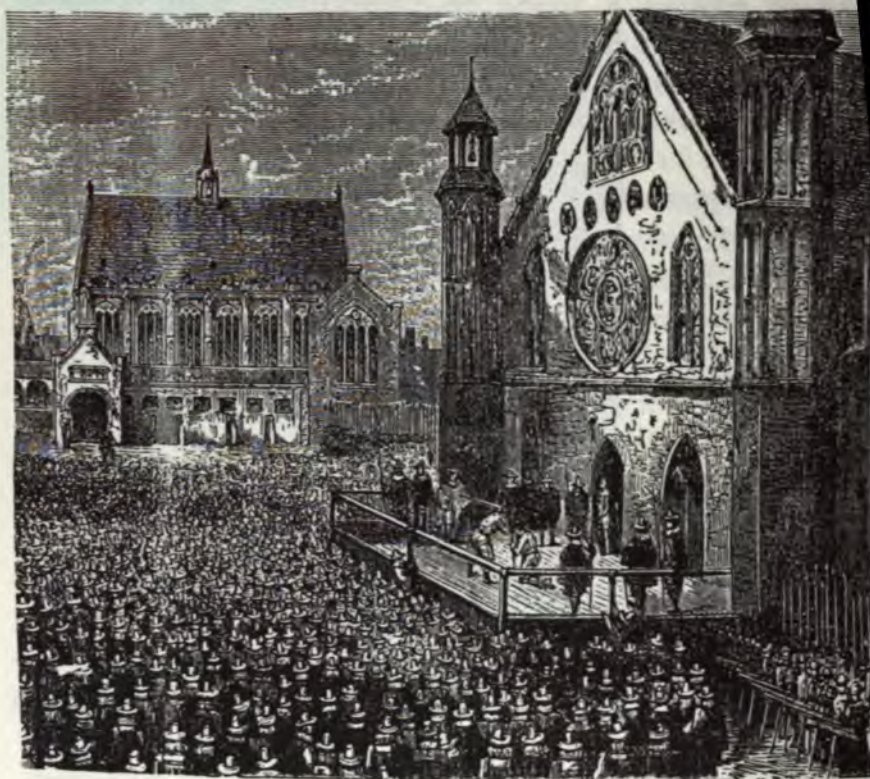
*John van Olden Barneveldt*  
JOHN VAN OLDEN BARNEVELDT.

clearly understand one reason for the Pilgrims' departure. Nevertheless, drinking and social customs were much the same in England, and these exiles of Puritan mind would have eschewed certain of the lower order of popular amusements in any land.

The year before the Pilgrims sailed for Virginia came the great clash between John of Barneveldt, born in 1549, at one time Councilor and Pensionary of Rotterdam and later Grand Pensionary of Holland and West Friesland, and Prince Maurice, son of William the Silent. The former is believed by many to have been unjustly arrested as a traitor, but equally held by others to have been the receiver of Spanish gold and to have suffered justice, as it was conceived in that age. Barneveldt was condemned and executed by twenty-six deputies, all eminent and honorable men.

Nevertheless, the action taken against the Grand Pen-

sionary stands in history as a regrettable black mark on the historic record of this new land of freedom. Did the judicial murder of such a man, to whom the United Provinces were beholden for much that was good, add to the growi



EXECUTION OF JOHN OF BARNEVELDT AT THE HAGUE. THE STATEMENT MADE THAT MYLES STANDISH, AT THE HEAD OF HIS TROOPS, VIEWED THE EXECUTION.

dislike in the Pilgrim mind for the environment in which they were now plunged?

Prince Maurice was :





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1582, BROWN, CARTWRIGHT, HARRISON, WILLIAM OF NASSAU, CITY OF  
MIDDELBURG.



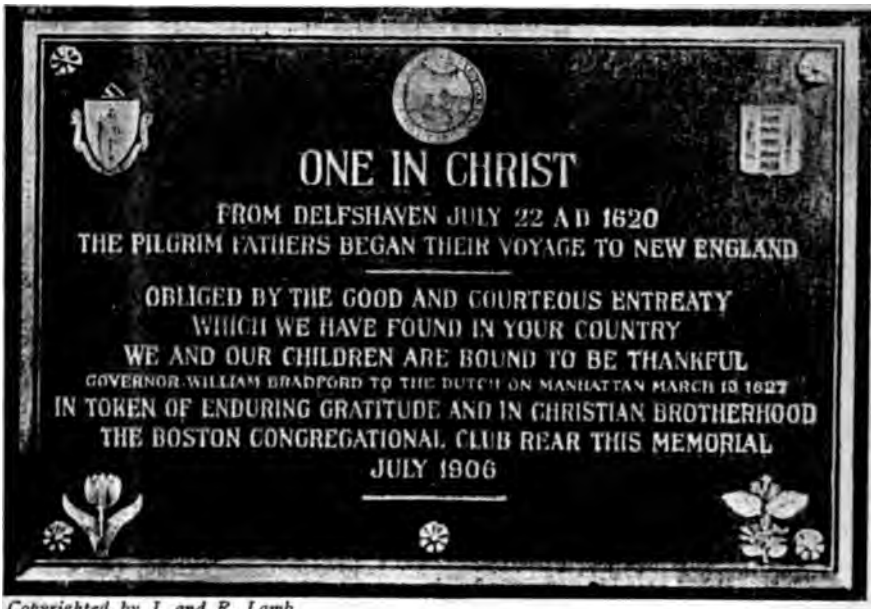
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TABLET IN THE SCOTCH CHURCH IN THE BEGYN HOF IN MEMORY OF AINS-  
WORTH, JOHNSON, ROBINSON, BREWSTER, AND BRADFORD 1609-1909.  
CUT OF THE CHURCH IS ON PAGE 155.



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TABLET IN LEEUWARDEN WHERE THE FIRST VOTE WAS TAKEN IN 1782.  
RECOGNIZING THE UNITED STATES.



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TABLET IN DELFHAVEN IN HONOR OF JULY 22, 1620.

It was to Barneveldt, as we have shown, that Adrian Block outlined the wonderful future of North America, and the far-seeing Pensionary probably indorsed the sea-ranger's prophecies.

Arminianism as seen through the eyes of Barneveldt softened the hard, straight-laced Calvinism, which was backed by the military force of Maurice. A few years



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TABLET IN TOWN HALL OF ZIERIKZEE IN HONOR OF THE FOUNDING OF THE DUTCH COLONY AT SWANNENDAEL, DELAWARE.

later all the Arminians returned, and had freedom of worship and propaganda.

In the reign of Queen Wilhelmina, she being the first subscriber, a testimonial of honor to Barneveldt, as one of the greatest statesmen of the Republic and of modern Europe, was reared in the Grand Pensionary's birthplace, in addition to the tablet in the Binnenhof at the Hague.

The Pilgrims were keenly interested in the doings of four British Devonshire sailor men, Drake, Gilbert, Haw-



kins, and Frobisher. While the Dutch guarded the Pilgrim ships against the Dunkirk pirates of the channel, these Admirals brought the Spanish navy to its knees and made

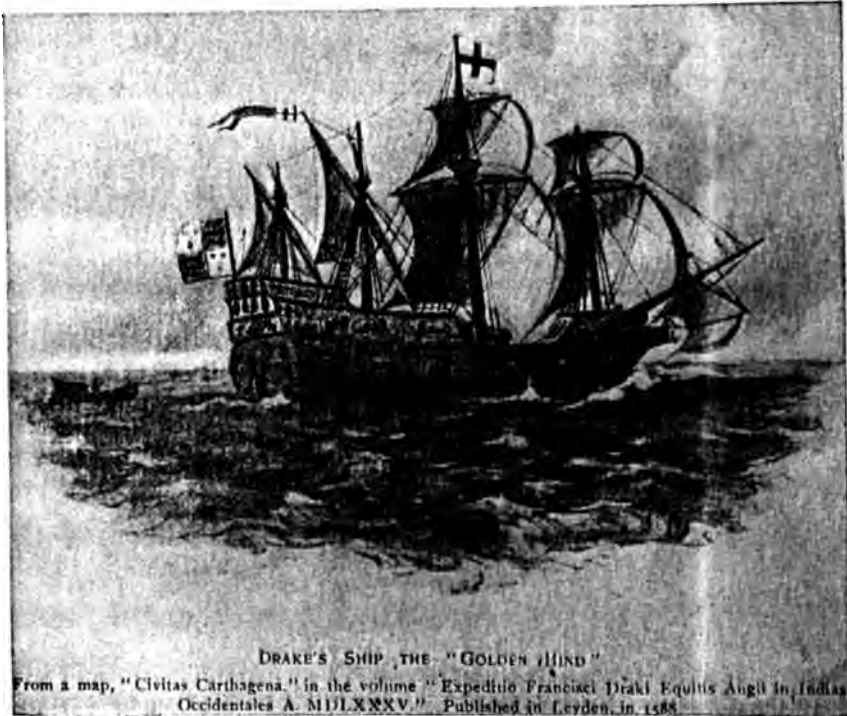


it safe for Pilgrims and Puritans to settle in America far from their home base.

For over one hundred years after Spaniards had wallowed in the gold and silver of Peru and Mexico, all the desert, everglade, mountain, and rock-bound coast to the

north lay a mocking wilderness, until Jamestown and Plymouth pioneers developed the land.

Aside from feeble life-fluttering in Florida, where French Huguenot flames were stamped to death by Span-



**THE GOLDEN HIND WAS A SHIP OF WHICH AN ENGLISHMAN MIGHT WELL BE PROUD EVEN IN LATER CENTURIES AND THE EXPLORING AND FIGHTING ADMIRAL KNEW EVERY PLANK WITHIN HER STALWART SKIN.**

iards, little had been done in the way of settlement within the limits of the later United States, although in the expiring years of the sixteenth century Roanoke gasped a few times and died.

A great fighting sailor was Sir Francis Drake, knighted on the deck of his ship by the Virgin Queen, on his return from that successful voyage in 1557. He was the first Englishman to circumnavigate the globe, as well as a valiant vice-admiral in conquering the Spanish Armada. Admiral

Drake hated a Spaniard as violently as the Devil is said to hate holy water. To this warrior-mariner it made little difference whether England was at war or at peace with Spain. Fight the Spaniard he would, and shoulder the consequences.



SIR HUMPHREY GILBERT CONSECRATING AMERICA TO ENGLAND.

So valiant an Englishman earned his knighthood, and though the Queen's public indorsement, after private criticism of Drake's foolhardiness, flaunted defiance in the face of the mighty Spaniard, Queen Elizabeth unflinchingly took the dare.

Among other posts of honor absorbed by the versatile Admiral was that of Mayor of Plymouth, England. As a member of Parliament from the same district, he discharged the civil duties of his office with as much fidelity to his Queen and country as he did in circling the world, or in sinking ships of the Spanish Armada.

In 1920, in Plymouth, England, the American celebrants of the Pilgrim Tercentenary during the eleven days'



SIR HUMPHREY GILBERT, ENGLISH TO THE CORE, ASSERTING HIS POSITION  
AMONG THE NEWFOUNDLAND FISHERMEN.

festivities admired the statue, the stained-glass windows, and other memorials of this leader of England's fighting sons of the sea.

Other pioneer Englishmen, such as Sir Humphrey Gil-



SIR HUMPHREY GILBERT GOING TO HIS DEATH IN THE SWIRL OF WATERS.

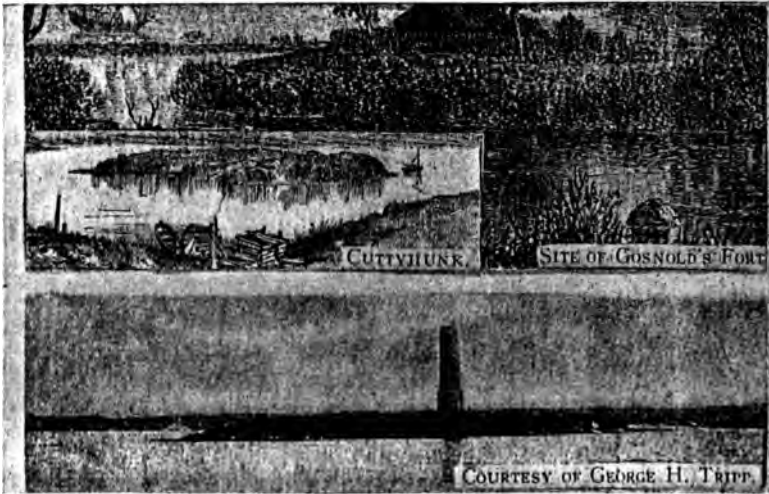
bert, who was well in the van, piloted the way for the Pilgrim fathers.

Sir Humphrey Gilbert's patent of 1578 after his death was transferred to Sir Walter Raleigh, in 1584. James I some years afterward dragged the patent, based on Cabot's discovery, from its pigeon-hole and gave it to the London and Plymouth Companies, April 20, 1606.

When the prows of Sir Humphrey Gilbert's small fleet

entered the harbor of St. Johns, Newfoundland, he was surprised to find nearly forty fishing vessels riding at anchor.

Heartless acts perpetrated under the banner of Christianity characterized some of these piratically-inclined naval



GOSNOLD BUILT THIS FORT ON CUTTYHUNK ISLE (GOSNOLD'S HOPE), FIFTEEN MILES OFF NEW BEDFORD, LIVED IN IT SIX WEEKS. GOSNOLD AND BRERETON WERE THE FIRST ENGLISHMEN TO SET FOOT ON MASSACHUSETTS IN 1602.

leaders, none more so than when Sir Humphrey Gilbert set that captured French crew adrift, months before, without food or water, to die a lingering death in the same waters that proved his own winding sheet.

"Southward with fleet of ice  
Sailed the Corsair Death  
Wild and fast blew the blast,  
And the east wind was his breath.

He sat upon the deck;  
The Book was in his hand,  
'Do not fear, heaven is as near,'  
He said, 'by water as by land.'"

"We are as near heaven by water as by land" was Gilbert's good bye to his comrades who were safely protected on the larger craft, as his little vessel turned keel up in the surging waves, hurling the phenomenally brave explorer into the raging flood.



JOHN BRERETON'S BOOK ON NEW ENGLAND.

For fifty years prior to the landing of the Pilgrims, Englishmen had scratched fairly well and dotted with names the New World's coast line lying nearest to England. With their usual assertiveness, as shown in all parts of the world, they blotted out, overlaid, or reduced to English spelling or pronunciation those names, rightly set by Dutch and other pioneer explorers.

French fishermen, as early as 1574, yearly frequented the banks of Newfoundland, even at one time to the extent of three or four hundred sail. Biscayan sailors, in 1504, captured the luscious cod in their watery lair,

closely following Cabot's visit to this rock-bound coast. Nevertheless, when Bartholomew Gosnold,\* a century later, made his straight-away trip, he ploughed for the *first time* the three thousand mile ocean lane traversed by present-day steamers—the ancient route to America, some six thousand miles, being previously by way of the Canaries and Cuba.

John Brereton, Gosnold's companion on this voyage of discovery from Falmouth to New England, seems to have been the corresponding secretary or the "journalist" as the term then was, who made voluminous records of the journey.

\* Memorial tower erected at Cuttyhunk in 1902.

These two men were evidently the first Englishmen to set heel on Massachusetts, "stomping" on Old Mother Ann in 1602. Some Pilgrims doubtless interviewed Martin Pring, and possibly Bartholomew Gosnold, before he went to his death in Virginia. Through Brereton much of the enthu-



PRING MADE CAMP ON CLARK'S ISLAND IN PLYMOUTH HARBOR IN 1603,  
BUILDING THIS PROTECTING PALISADE

siasm of these van leaders regarding New England was absorbed. Captain John Smith's account to Prince Charles was an entrancing summer idyll in praise of the beauties of Norumbega (named New England by Smith). The valiant Captain and the Prince (afterward Charles I) may have knocked foreheads, as, leaning over the draughting board, they scattered enough English names across New England to make the pioneer Pilgrim feel that he was somewhere near the Great North Road, while yet enjoying freedom from espionage. Doubtless this had something to do with the selection by the Pilgrims of Virginia instead of Guiana for their settlement.

These exploits of his sailor men, especially Pring, Gosnold, and Brereton, interested James I sufficiently to grant in 1606 to chartered companies that land across the continent that started animosity with France, which later landed trouble on Pilgrim and Puritan shoulders in goodly measure.



The twenty settlers carried across the sea as prospective colonists by Gosnold showed the white feather when the store of provisions and supplies proved scant. Indeed, in most cases, colonization meant starvation. The settlers returned



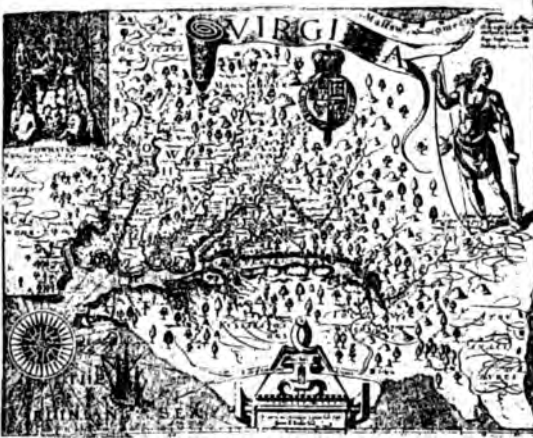
BOOKS OF CAPTAIN JOHN SMITH.  
A PROLIFIC AND SPICY WRITER  
WAS THIS VERSATILE WARRIOR.



LETTER OF CAPTAIN JOHN SMITH.

with the ten mariners who piloted them, telling flattering tales of the wonderland over the sea (for they had journalists among them) that started Martin Pring from Milford Haven, the next year, in 1603, to explore this much-talked-of New World.\* Martin Pring hung about Plymouth harbor. He bivouacked for several months, building a palisade at or near Patuxet as protection from Indians on the little island in Plymouth harbor which some seventeen years later was to be an over-night camp for the Pilgrims, named by them Clark Island.

\* More than one literary critic has expressed his belief that Shakespeare gathered material and background for his play "The Tempest" from the reports brought back and written in graphic style by the "Journalists" who accompanied Gosnold.



DRAWING OF VIRGINIA BY CAPTAIN JOHN SMITH. WHOSE PEN MOVED SWIFTLY WITH FAIR ACCURACY DESCRIBING THE WONDERS OF AMERICA.



THOMAS SMITH, TREASURER OF THE COMPANY OVERSHADOWED BY SIR EDWYN SANDYS' RECORD



MONOGRAM OF CAPTAIN JOHN SMITH'S FATHER



ROBERTVAL'S EXPEDITION TO DISCOVER THE NORTHWEST PASSAGE.

*Thomas Smith*

*Richard Hakluyt*

WHOSE BOOK DREW THE PILGRIM NORUMBEGA WAY.

Both Gosnold and Pring went most thoroughly into the task of ascertaining all the possible advantages of this new country. Gosnold, the godfather of Cape Cod, named it for the myriad of this edible fish swarming along its shores



and nosing also Pollock's Rip. Pring made extensive seed plantings and wrote up the country in modern reportorial style with the purpose of tempting agriculturists who were expected to rush in goodly numbers to people the land.

These pioneers, Gosnold, Pring, and Brereton, were good advertisers, and their daring work and cheering words began to bear fruit, when James I, stirred to enthusiasm by their reports, gave that first patent in 1606, to Captain Gosnold (who died of the fever), Sir Thomas Gates, Sir George Somers, Edward (Maria) Wingfield, Captain John Smith, and others, who quickly took action. All of these, including Richard Hakluyt—that clergyman whose book on the new land had set the ears of Separatists tingling—sailed into Chesapeake Bay and up the James River, settling Jamestown in 1607.

Great sailing, that of Frobisher! Pomp and splendor usually attended the departure, by ships afar, of the high and mighty Spaniard, Frenchman, and Englishman, at the slightest excuse. The adventurous seekers of new lands who should enlarge the domains of their respective sovereigns assumed this splendor as imitating most closely the habits of kings, whose prestige in those days was enormous. In republics, besides this assumption of gay dress, trumpets, and marine splendor, there was lavish use of titles after the royal manner. These today seem grandiloquent.





*De La Warre*



LORD DE LA WARRE'S BOOK



LANDING OF DE LA WARRE.

*John Harvey*

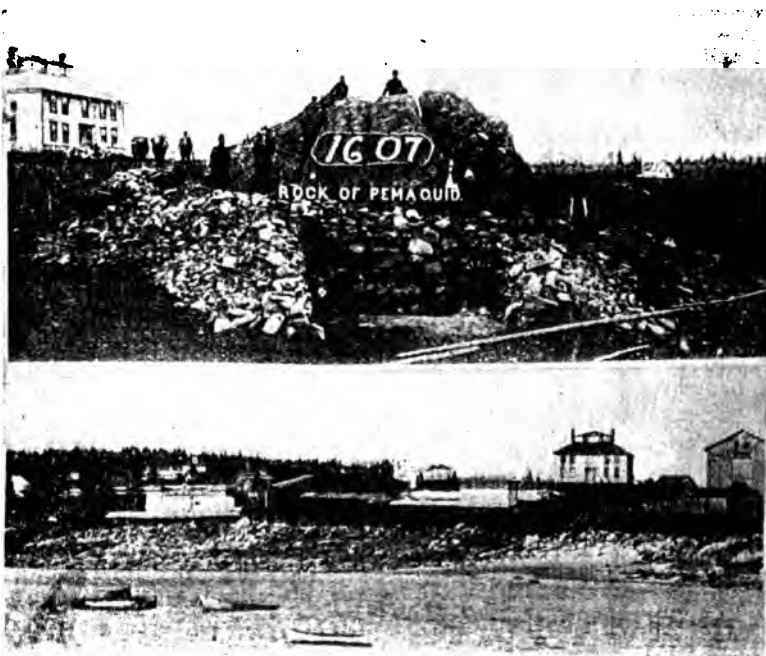


A SCENE NEAR PEMAQUID.





CHAMPLAIN IN HIS BATTLE WITH THE IROQUOIS THAT COST FRANCE AMERICA.



PEMAQUID, THE JAMESTOWN OF NEW ENGLAND.

Captain John Smith, that invincible pioneer, was greatly disappointed, because Myles Standish, instead of himself, was to lead the Pilgrim "humorists," that is, people with notions or convictions. Those first footsteps of John Smith in



*Courtesy of Jones Bros. Publishing Co.*

HUDSON IN THE HALF MOON.



HENDRIK HUDSON.

America had made indelible imprints. Whether saving Jamestown from starvation, in cannibalistic days, exploring southern rivers for thousands of miles, or breasting a boisterous Atlantic in frail boats along an uncharted coast line extending far to the north, and mapping new lands, he did work that yet abides in power. Many ploughers of the sea, some with enviable reputations, others with records badly smirched, and with few exceptions thoroughly infected with the buccaneer spirit, had looked in on Norumbega's beautiful harbors. Captain John Smith, however, succeeded in outweighing, outfooting, outsailing, and outmapping all of his predecessors and compeers, as he viewed and charted the coast in 1614. By voice and printing press he sounded the praises of Norumbega through the known world.

Champlain and de Montz were at Quebec in 1604, fol-





HUDSON DRIVEN TO HIS DEATH ON HUDSON BAY.



THE LANDING OF HUDSON OPENED THE  
INDIAN EYES TO THE LIMITATIONS OF  
THE WHITE MAN.

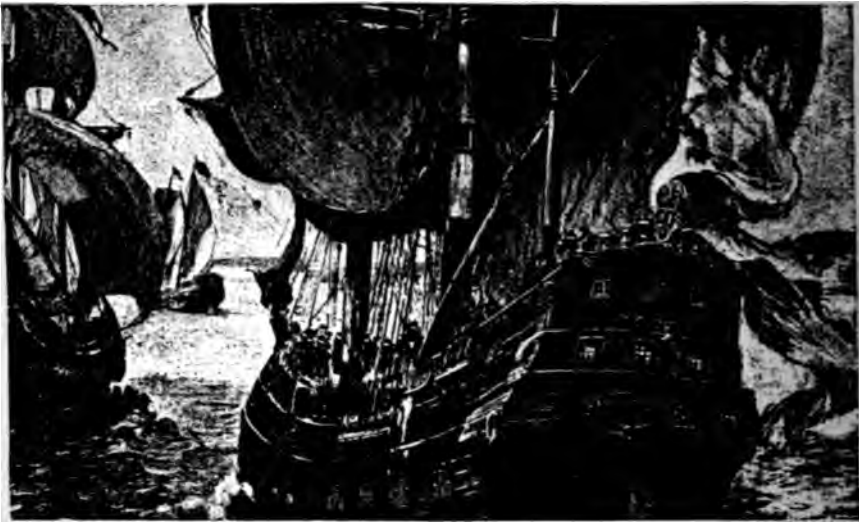


TWO VIEWS OF HUDSON'S HALF MOON.



lowing that first Frenchman, Cartier, who in 1534 sailed up the St. Lawrence.

Captain Dermer, at one time Captain John Smith's partner in exploration, remained in America for full three years. As late as 1619 he was struggling for a foothold



*Copyright, 1917, by Harper and Brothers.*

THE THREE SOUTHERN MAYFLOWERS: THE SARAH CONSTANT, THE GOLD-SPEED, THE DISCOVERY.

amid the sand dunes of Cape Cod—that historic site which within a year was to witness the advent of the Pilgrim Fathers. Chief Justice Popham's settlement, in 1607, in frozen Maine under his brother George was a failure. Aged and weak, the old gentleman left his bones that bitter winter on the shores of the Kennebec. Popham followed that first Englishman, Sir Humphrey Gilbert, who in 1583 had planted the flag of his country on Newfoundland's bleak and inhospitable shores—one of the last spots suited to a pioneer in winter. All this made cheerless fireside reading for the anxiously investigating Gainsborough and Scrooby Pilgrims. It was the idea of avoiding the freezing northern latitudes that doubtless prompted them Hollandward, eliminating, at that time, all thought of tempting fate in the savage-inhabited



ENGLAND ACQUIRING QUEBEC JULY 20, 1629, BY THE SURRENDER OF CHAMPLAIN.

New England wilderness. Yet they were caught as in a trap through no fault of their own in a latitude and in mid-winter that speedily put half their number under the ground.

In a land where smoke from chimney tops had at times



THE CAPE HENRY  
MEMORIAL.

to eat its way through snowdrifts, it was small wonder that this settlement in Maine was a failure. Sir John Popham, in spite of his benevolent face, had the reputation of having been a highwayman in early life. He hanged and decapitated so many English churchmen, including Sir Walter Raleigh—a progressive brother in the exploration field—that the gruesome title of “Hangman Popham” fitted every part of his record and his rotund frame.

Bradford tells us that it was through this Chief Justice that two of the six Separatists who suffered in England as martyrs for the faith went to the scaffold.

Stragglers from Popham’s camp started that offshoot and northern stronghold of the English, Pemaquid, appropriately called “the Jamestown of New England,” since it was settled coevally with the Jamestown of Virginia, in 1607, and had its being many a year before Pilgrims landed on Cape Cod.

A godsend to Pilgrims, in famine days, was this “Jamestown of New England” in furnishing needed corn and other supplies, while the “Jamestown of Virginia” on more than one occasion furnished by barter to the Pilgrims the gew-gaws and trinkets which they traded for Indian corn.

It is little wonder that the ambitious English explorer, Henry Hudson, gladly accepted service for so progressive a nation as Holland. Apart from the lure of danger and the glow of discovering new lands, this pathfinder was eager to secure the prize of twenty-five thousand guilders, which the States-General of the Republic had offered to any one who should discover the northwest passage to India.

Of great interest to the Pilgrims, prior to and after



JAMESTOWN AT ITS SETTLEMENT IN  
1607.



CULTIVATING TOBACCO IN THE  
STREETS OF JAMESTOWN.



"CORN OR YOUR LIFE!" SAID SMITH,  
INADVERTENTLY STARTING YEARS AF-  
TERWARD THE OPECHANCANOUGH  
MASSACRE.



FIRST SERMON IN JAMESTOWN BY  
THE REVEREND MR. HUNT.

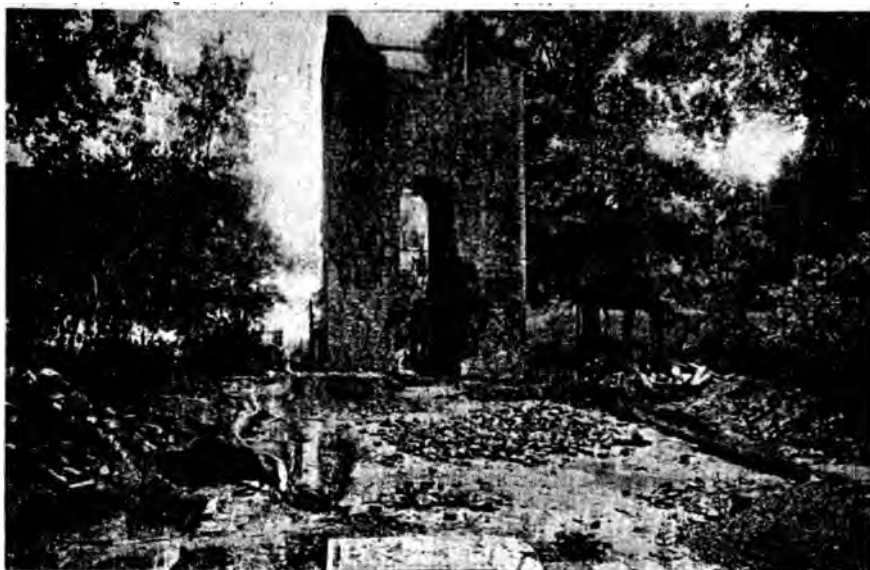


THE BUILDING OF ST. AUGUSTINE.

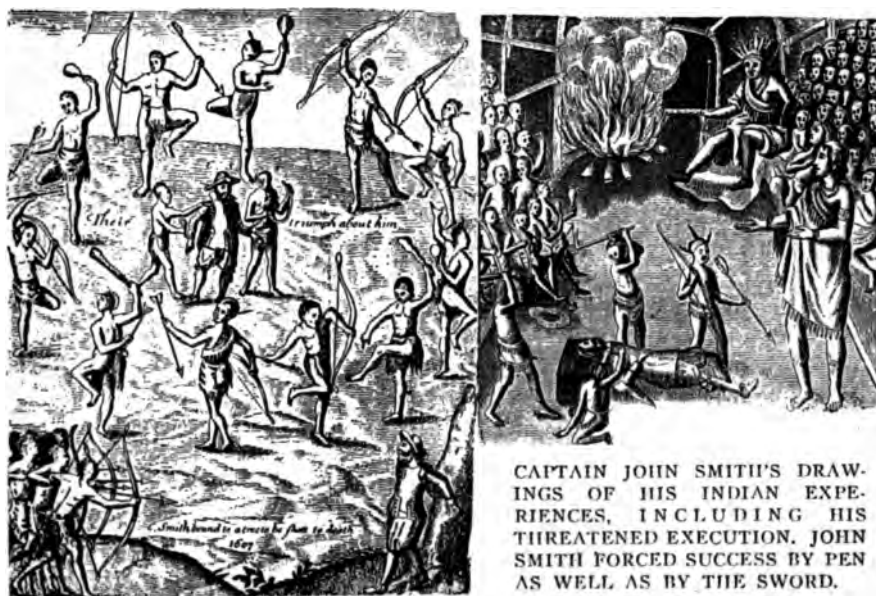


JAMESTOWN IN 1622.





RUINS OF THE JAMESTOWN CHURCH AND THE KNIGHT'S TOMB.



CAPTAIN JOHN SMITH'S DRAWINGS OF HIS INDIAN EXPERIENCES, INCLUDING HIS THREATENED EXECUTION. JOHN SMITH FORCED SUCCESS BY PEN AS WELL AS BY THE SWORD.

John Rolfe, who married Pocahontas, wrought a revolution in Jamestown's economic life. By introducing the cultivation of tobacco he induced in the colonists a craze that rivaled in intensity the gold fever of those and later



NINETY LADIES IN THE CASE.

days. The enterprises of agriculture were ignored and provision for sustenance forgotten for the nonce. Even the streets of the settlement were ploughed under to grow the plant, which in the form of the dried leaf sold at an extravagant price and became current as money. Food and freedom from harrowing debt continued to be the crying need of Virginia.



One may smile in our day at the various non-metallic substances which were used as currency in the early colonial days—tobacco, shell money, beaver—which passed at the value and had the name of coins. Later a Chinese invention, paper money, came to supersede at times all these tokens of value. Still later, the symbol of the Pillars of Hercules on the Spanish milled dollar in abbreviated form became that in script which passed for the dollar (\$) mark.

It was a momentous landing, that at Jamestown in



CAPTAIN JOHN SMITH SAVED FROM DEATH BY POCAHONTAS



INDIANS ATTACKING A JAMESTOWN HOME.



1607, of the first permanent English settlers in the New World, followed closely by those snow-bound intrepid men who sailed up the Penobscot and settled Pemaquid. These facts of success influenced the Pilgrims in giving Guiana the cold shoulder.

The Jamestown Settlement little knew that three dragons, Fire, Famine and Massacre, lurked in swamp, forest, and waterway. It was a strange coincidence that d'Ayllon, the Spaniard, had eighty-one years before selected this same miasma-saturated spot—where today negroes buy quinine as groceries—on which to plant his colony. He named it San Miguel de Guandise, but the dragon-trio quickly drove him back to home shores, and no vestige of former occupancy remained to warn the newcomers of the many impending but unseen disasters before them.

These Englishmen reached the strand of tidewater, Virginia, and, too indolent to seek healthier anchorage, they tied the cables of their ships to the trees growing close to the water's edge. This mistake in location cost them many lives.

On reaching the shore, their first move was to drag to the corner of the woods some hastily cut logs. These they crisscrossed for seats, and used for a shelter-canopy a discarded shipsail, which was fastened by ropes tied to the tree tops. Within this improvised forest cathedral they worshipped God. The Reverend Robert Hunt read the church service and instructed them how to do good to their fellow men and to convert the Indian, though the latter exhortation was not held in remembrance much longer than over night.

In the ripening of her statehood, Virginia became "the Mother of Presidents," of states, and of statesmen, while New England proved to be her noble rival in nation building.

A major part in the settlement of Plymouth was that played by Sir Edwyn Sandys, boy schoolmate and man friend of William Brewster, and fellow student with the great, broad-minded Richard Hooker. This political liberal,

friend of "England beyond the sea," deserves recognition. Sandys was of great assistance to the Pilgrims. In full accord with the idea of emigration to America, he helped to obtain consent from the South Virginia Company of



CAPTAIN JOHN SMITH SLAYING THE  
INDIAN CHIEF.



SAVING JAMESTOWN FROM  
MASSACRE.

London to settle on their lands, and loaned them on their holdings from his own pocket and without interest three hundred pounds sterling.

Thus far, from 1607 to 1620, Virginia was like New Netherland from 1607-1624. It had no homes or home-makers. Without women or children from their own country, here was but a camp of adventure. It was this same Sir Edwyn Sandys who made Virginia a place of homes, and thus insured its continuance as a commonwealth. This he did by an unique stroke of genius and common sense. In 1620, the year the Pilgrims landed on Plymouth Rock, emigrants flocked in large numbers to Virginia proper.

Among them was a separate shipment, consisting of ninety history-making, "pure and uncorrupt" young women. These were sent by Sir Edwyn Sandys to be wives for lonely bachelor colonists yearning to become husbands and parents,



OPECHANCANOUGH CARRIED TO BATTLE  
ON HIS WARRIORS' SHOULDERS.

and enjoy family life. Of the many nursing fathers of this great state, Sir Edwyn Sandys leads all in the voice and claims of history. The statue we urge for him should be erected on the soil of Virginia.

Eager-eyed, lonesome bachelors were those Jamestown pioneers when Sir Edwyn Sandys' cargo of prospective brides arrived! Each maiden was purchased by her future husband at a price ranging from ninety to one hundred and twelve dollars in tobacco value. This netted the shippers a generous sum over expenses. A second cargo of homemakers enabled those who had imported them to reap even a more profitable harvest.

To Sir Edwyn in 1617 wrote the pioneer Pilgrims, John Robinson and William Brewster, in the spirit of "the tie that binds" as follows:

"We verily believe and trust ye Lord is with us."

To this with long perspective the twentieth century pertinently replies: "Why ever and forever believe and trust; why not know by the faith within?"



OPECHANCANOUGH DYING IN PRISON.

Sir Edwyn Sandys had been an author, before becoming



BATTLING THE INDIANS ON THE OUTSKIRTS OF JAMESTOWN.

To my honorable friend Mr. George Yardley  
 knight governor of Virginia.

My friend, I have your good favor and have the  
 beginning of a letter of Mr. William Shackleton and  
 Mr. George Horne (who is of the Council) with  
 them, which I have appointed, who send to you by  
 this ship, fifty pounds to the high and honorable  
 that they may be well rewarded and have some  
 of their assistance at their rage and mood, and  
 your share with your experience can best afford.  
 I shall hereby more bind them in love to you  
 and make me also beholden to you for your  
 service. Do not forget to send me some of your  
 London. 3. August 1619. Your assured loving friend  
 Edwin Sandys

LETTER OF SIR EDWYN SANDYS TO GOVERNOR YARLEY.

a backer of both the settlement of the Olde Dominion and the Pilgrims of the Olde Colony. This is proved by his writing, in 1599, "A Relation of the State of Religion." It was a book of such heretical leaning that the High Commission ordered it burned.

It was this liberal spirit of Sir Edwyn Sandys and the writings from his drastic pen that doubtless provoked King



SEAL OF VIRGINIA.

James to say: "Choose the Devil, if you will, as treasurer of the London Company, but not Sir Edwyn Sandys." Nevertheless, the arrogant Englishmen spurned kingly interference and made Sir Edwyn coin-disburser for the New World Land Company.

John Robinson evidently owned a copy of Sandys' book published in 1605, one of those snatched from the flames and now in Pilgrim Hall, Plymouth. Its ownership appears to be guaranteed by the Leyden pastor's oddly dot-decorated autograph, penned twice on its outer page.\* The discovery of the Leyden document by Dr. Eckhof, in 1920, cast doubts on the genuineness of this reputed autograph. Historians for two hundred and fifty years had shown signatures accepted as those of John Robinson and Myles

\* Today proved a spurious signature.



By arrangement with and courtesy of J. L. G. Ferris.  
CAPTURE OF POCAHONTAS BY CAPTAIN ARGALL.

Standish. These, in the light of recent discoveries, prove to be unauthentic. Recorded legal instruments with witnesses, as shown herein, plainly reveal a marked difference between the real and spurious signatures.



VIRGINIA STATE PAPER.

The letter written to Governor Yeardley of Virginia, by Sir Edwyn Sandys, on August 3, 1619, throws a side light on the true spirit of the man, one of those of whom the Master said "Ye are the salt of the earth."



JAMESTOWN RUINS.

The seemingly rank foolishness of Captain Samuel Argall in imprisoning Pocahontas, daughter of King Powhatan, ancient enemy of Captain John Smith, was reversed when the Indian princess married John Rolfe,

later visiting the English queen. This drastic act finally made the powerful Indian an English ally.

A forest filled with savages waiting to ambush and kill had no terrors for Captain John Smith, as he choked the war whoop down the throat of the chief of Pasaheigh, and cleft the Indian's skull with his Damascus-tempered steel. Half-way methods had no homing with this stalwart pioneer who introduced upon the map two pair of twins, the capes of the South, Henry and Charles, as well as the twin capes of the North, Cod and Ann.

At the command of their chief, to whom they believed they owed first allegiance, even Indian servants in the white man's house rose in the dead of night and slew master and friend. Was this behavior peculiar to the red man?

Hardly! It was exactly as the English slew their Danish co-dwellers and neighbors centuries before, and as later Frenchmen in the name of God were to slaughter the Huguenots, and as the Sicilian sang death vespers.

"To Die for Others" would be an appropriate epitaph over many a colonist's grave—and never more so than the representation of the scenes staged in many a colonist's cabin in Indian fighting days.



POCAHONTAS.



George Percy

It is after Chief Opechancanough that Opekan or Opequan Creek in Virginia was named. In this neigh-

borhood were fought many skirmishes during the Civil War; in a sense it proved a Rubicon between the hostile armies.



The death of Powhatan and the enforced permanent return to England of that restrainer of Indian wrath, Captain John Smith, who was badly injured by an explosion of gunpowder, proved an opportune time for Opechancanough, Powhatan's brother, to plan and carry out that horrible



ENGLISH CARTOON OF 1774.

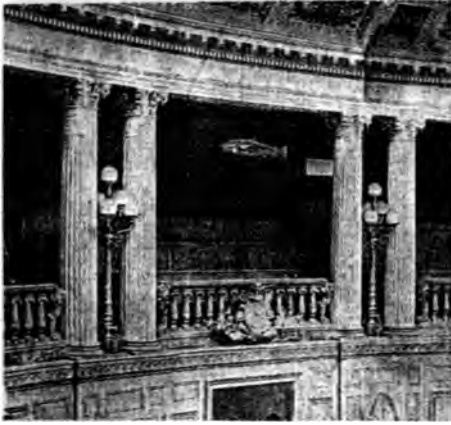
massacre. In April, 1622, were slain those three hundred and forty-seven Virginian colonists who lived in outlying settlements. Jamestown escaped through the warning given his friend by the young Indian convert, Chanco. Remembering this awful slaughter of their comrades it is little wonder that Virginians years afterwards crowded into the dying chief's cell to gloat over the wholesale murderer's



ISHIER CRAFT OFF NEWFOUNDLAND. FISHERMEN OF MORLAIX, WHO AIDED  
THE PILGRIMS.

death-rattle, bitterly feeling that the hangman was being cheated of an enviable task.

The French towns of Saint Malo and Morlaix made rich hauls from Newfoundland's fishing banks, and sold

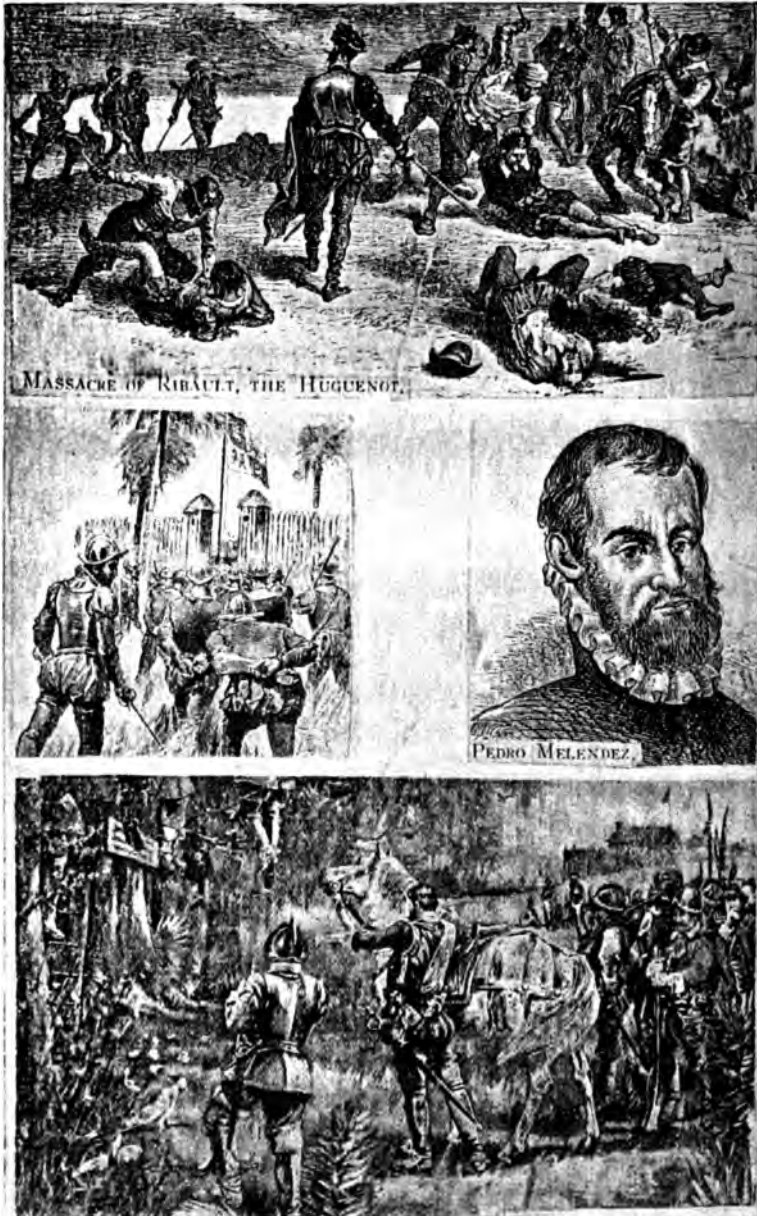


THE CODFISH IN BOSTON'S STATEHOUSE.

their cargoes far and wide. From homes like these the hardy fishermen of France sailed across the raging main and along the craggy Newfoundland and New England coasts, for years prior to the landing of the Pilgrims. These fishermen of Brittany and also those of England on occasion would give needed food, without money and without price, to the sorely pressed

Pilgrim. This was the intent of the good-hearted men of the sea, but the Pilgrim ever managed to "pay his scot," though at times through heart-breaking skimping.

Fish and fashion ruled the settlement of New England and codfish was the talisman that attracted many a fearless mariner across the stormy Atlantic. The Pope, feeling pangs of compassion for derelicts, obligingly threw bait in the form of New England-caught cod to hungering, hell-bound humanity, decreeing that fish was not meat. It could therefore be eaten with entire safety to the welfare of soul and body through time and eternity, if indulged in on Wednesday and Friday. By this Papal fiat, America's settlement was prematurely started through those nosing cod of the Banks and the Cape. Codfish, also known locally as "Cape Cod Turkey," constituted the primal backbone of New England. Despite the caustic quips shot at people who carry their religion in their stomachs, the demand for special Friday food still continues.



MASSACRE OF HUGUENOTS BY PEDRO MENENDEZ, DRIVING HIS PRISONERS INTO THE TOWN TO BE SLAUGHTERED.

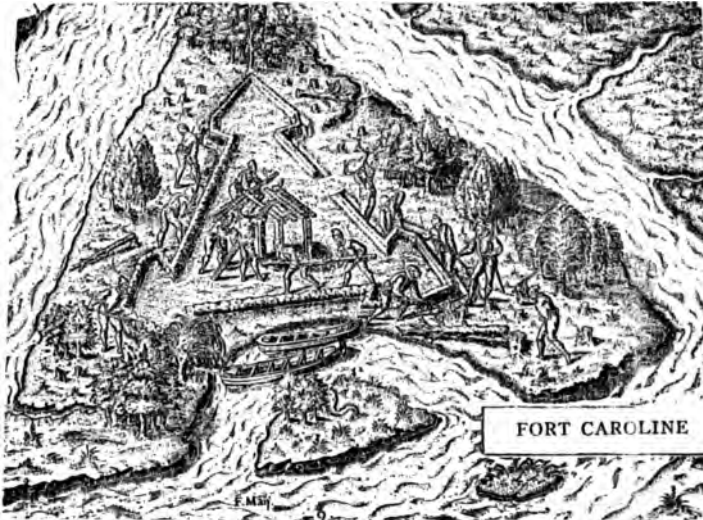
The well-known English cartoon of November 19, 1774, proves that as late as the Revolutionary War, at least one Britisher expected to imprison the "Yank" and dole out to him in restricted quantities his favorite physical and financial food. Nevertheless, it must not be forgotten that the



deGOURGES ATTACKING THE SPANISH MURDERERS OF HUGUENOTS IN FLORIDA.

idea and practice of obtaining so large a share of the food of a nation from the ocean was borrowed by the English from the Dutch, who had learned and taught others how to cure and keep herring. It was that many-sided man, Captain John Smith, quoting the Dutch precedent, who wrote a pamphlet on "the contemptible trade of fish," which convinced England of the inexhaustible resources lying under the waves. While the Scotch antedated the English in this industry, the Pilgrims deserved fresh honor as "beginners of a better time" in civilized America.

It is both history and symbol to have hung from the ceiling, since 1784, in high altitude of honor in the legislative hall of Massachusetts in Boston, the golden codfish. With extraordinary honors and spectacular function, this



THE BUILDING OF FORT CAROLINE. A PROTECTIVE WATERFRONT  
FACED ALL ASSAILANTS.



THIS FIRST SUBSTANTIAL FORT SERVED WELL ITS PURPOSE.

ancient symbol was removed, in 1795, into the new edifice, beneath the gilded dome, on completion of the splendid structure in the Bay State's capital. The phrase "codfish aristocracy" refers to wealth gained from the sea. As the woolsack in the British House of Lords is significant of the basis of England's early prosperity, so is the golden codfish in the perspective of the history of Massachusetts. Instead of Yankee prisoners by the tens of thousands shut up on a diet of cod, the dream went by contraries, for over and over again both British officers and privates in captivity petitioned the Continental authorities to vary their steady diet of corn meal (maize). This was considered proper for Indians and good enough for horses, but for wheat-fed Britons—never.

But fashion is almost as powerful as food with men who live in the world of custom. The glossy beaver hat was then the essential requisite among gentlemen. This is shown in the portraits of the French king, Henry of Navarre, and of other famous characters. Many an overdressed fop in his fuzzy, shining, beaver head dress, did, without knowing it, give substantial aid in supplying food to the Pilgrims and shelter from the storms that played hide and seek along the bleak New England Coast.

In prayerful spirit, the decision of the Leyden Separatists was finally made. Among the deterrent factors against Guiana were the deleterious effects of a warm climate and the chances of being killed by the Spaniards. They were only too familiar with the episode in Florida about the year 1565 when the French Huguenots, backed by Admiral Coligny through his Captain Ribault, of Dieppe, had been mercilessly massacred by Pedro Menendez d'Aviles.

It did not add to the Pilgrims' peace of mind, when considering embarking to New England, to hear the rumor afterward proved true, that a Virginia colony—to found which Elder Blackwell had sailed from Amsterdam in 1618, with one hundred and eighty Nonconformists—was

a disastrous failure. It was reported that one hundred and thirty of the little band had speedily perished. The diseases were the same as those which, within a year, were destined to destroy half the Pilgrim colony.

Rumor and placard state that the domicile of Whitney, the most interesting house in America, was built in 1516, only four years after the landing of Ponce de Leon, on that Easter Day, in the Land of Flowers and Blood. To the critic it is asking much to believe this house was erected within twenty-five years of the landing of Columbus, on that Bahama Isle.

#### THE MASSACRE OF HUGUENOTS AT FORT CAROLINE.

Philip II, not satisfied with his orgy of blood in the Netherlands, reached across the sea and, in the massacre of Floridan Huguenots at Fort Caroline, through his emissary, destroyed a worthy people fixing his own reputation as one of the most murderous human monsters of any age.

"Surrender Ribault, lay down your arms and I will spare your lives," said Menendez. Immediately killing many, the rest, with arms pinioned, were marched into St. Augustine to be stabbed to death in the presence of their households.

The history of that company of the forefathers who, guided by hard-headed common sense, had settled in Hol-



CUSHMAN AND CARVER ARGUING  
WITH THE BIGOT KING, JAMES I.



land, began to make swifter record. The Pilgrims sent Deacon John Carver, afterward Plymouth's first Governor, and Robert Cushman, that first New England sermonizer, to London. There they were to bargain for a charter from the South Virginia Company, having shown preference for a sunny, temperate Southland to a frigid Northland. It was on this trip to London that John Carver and Robert Cushman had their momentous interview with King James. Without doubt the argumentative monarch, with whom discussion was only second to a good dinner, knowing well of the religious broils agitating Holland, gave a hedging, half-hearted consent to the departure of English Pilgrims with their Leyden confrères via London and Southampton.

When Carver and Cushman stood before the loquacious monarch, answering his query as to how the Separatists expected to gain a living in the Americas, they stated that fishing would keep them alive, an occupation certainly more tempting than the laborious work of Holland; to which the King ostentatiously answered: "So God have my soul; 'tis an honest trade, 'twas the apostles' own calling." At this time the Scotch were already great fishermen but rarely was deep-sea fishing practiced by the English.

James I, in his desire to get the best of his religious antagonists had many a bout with Pilgrim and Puritan, but these two Pilgrim leaders, Carver and Cushman, in this interview, held their own. Undoubtedly their arguments with His Majesty aided the Leyden pioneers to get safely away. In fact, the assurance has sifted through the crevices of time that the king was at heart glad to hear that his argumentative but loyal subjects had finally headed for the Sea of Darkness and to a land peopled with scalp hunters.

The tendency of the Pilgrim youth to "yoke" in matrimony with the sons and daughters of the land of their adoption was a source of deep solicitude to the English Separatists. This anxiety was well founded, for we find in 1650 the remnant of the Separatist Colony had been completely merged

with the Dutch. One reads on Dutch door plates even today thousands of British names. Had the English settled at New Amsterdam as broached by their neighbors, instead of on isolated Cape Cod, similar conditions, but slower in their working, would have prevailed, and possibly blocked the coming of the Puritan. America might have become another name for a New Holland.

The Dutch East India Company now came into competition and offered the Reverend John Robinson, through mutual friends, free transportation, cattle, protection from enemies, and liberty of conscience, in the neighborhood of the Hudson River. But after Carver and Cushman had returned, with a grant of land from the South Virginia Company of London, it was decided after earnest discussion and prayer for guidance to accept the South Virginia grant from the Londoners.

Thereupon they started the stock-company scheme of promotor Thomas Weston and the seventy merchants, each share having a par value of ten pounds, fully paid and non-assessable. Children from ten to sixteen years of age were allowed a half share, and additional shares were obtainable for about fifty dollars—a dollar then purchasing some four times the present-day normal value. Every colonist was to be the proud possessor of at least one share and in payment labor for the company as a communistic-unit four days each week. The length of contract extended the Biblical term of seven years, at the end of which, after discharging their obligation, including interest, any surplus was to be divided among the colonists. If the indebtedness remained unpaid, the mortgage was to be foreclosed.

Doubtless these matters and others contingent thereon were stirringly discussed in Leyden before final decision was made. The pivotal swing to an English settlement was assured when the States-General of the Republic, needing every ship, cannon and ball, in view of recommencement of war with Spain, refused a convoy, retracting one

alleged promise of naval and military protection. The Twelve Years' Truce was about to expire in 1621, with a certainty of instant hostilities and invasion by a greatly reinforced Spanish army. This forecast was speedily proved and its scope and significance enormously enlarged by the



CITY OF LEYDEN.

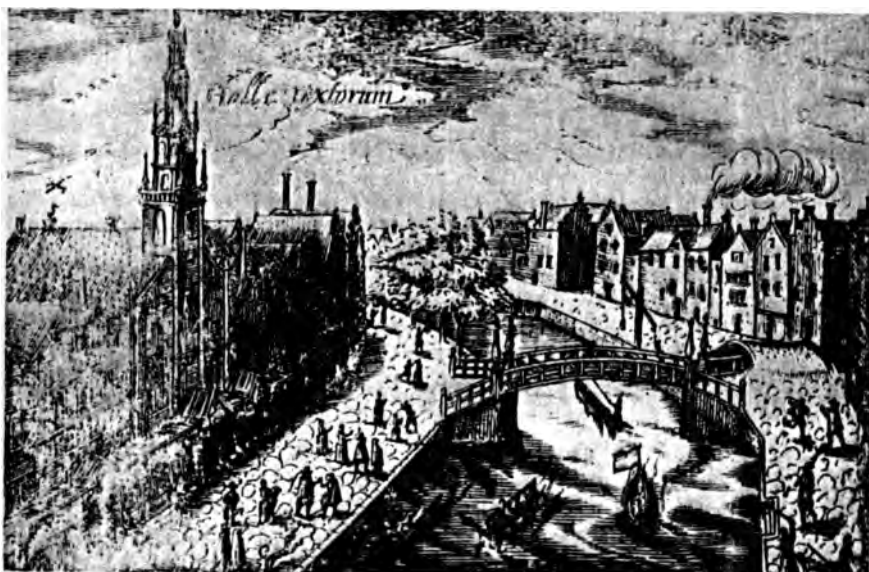
oncoming of that fierce Thirty Year War, which spread through Germany and desolated it unspeakably, not ending until 1648 with the Treaty of Westphalia—a war which laid the foundation of the future German Empire.

It was the progressive Dutch East India Company that sent Hudson, the Englishman, on those explorations of discovery in 1607, but it was under the Dutch West India Company that the Unionists and Calvinists, endorsed by Prince Maurice, colonized the region between the Delaware and the Hudson. First geographically called New Netherland, this tract of country, when organized under a civil government, was named on its seal and in its charter "Novum Belgium," and spoken of as (Terra) Nova Belgica, that is, New Belgium. The future city on Manhattan was first named New Avesnes, after the birthplace of Jesse de Forest, Avesnes, now in France.

Disaster was seemingly courted when the Pilgrims refused the offer of both land and financial aid from this powerful combination.

The Leyden Separatists engaged Christopher Martin (one of the first to die in the death-winter of 1621) to represent them in negotiations with the London promoters. With

a multiplicity of partners came strife. To pacify malcontents, prevent partial cancellations and withdrawal by some of the stockholders, and to start the settlement, a new arrangement was made. Robert Cushman, anxious to reach the new land as speedily as possible, took the unwarranted



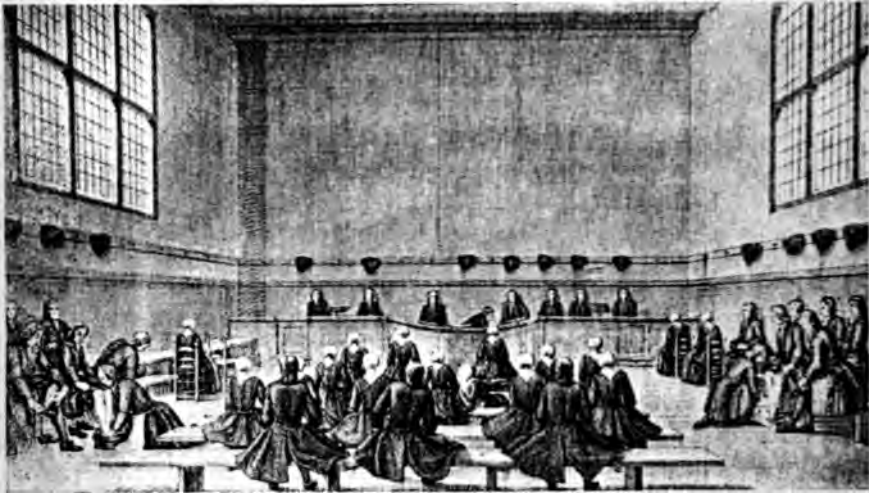
CLOTH HALL IN LEYDEN

liberty of agreeing with Thomas Weston—the unreliable—to annul the two days' self-work clause, thus forcing the community to labor for the benefit of the company the entire six days of the week. This was a hard, shrewd deal thus made at the beginning—crowding Shylock's realm under Weston's attempted but rejected amendment. This agreement was afterward signed in Plymouth at Cushman's earnest solicitation.\*

\* In the Dutch West India Company's fleet were thirty-two war vessels, eighteen armed sloops, and many merchant ships. It was in March, 1623, that one hundred and ten Walloon colonists came out in the vessel *New Netherland* to (Terra) *Nova Belgica*. *New Netherland* was only the geographical description of the new province. When in 1624, under Governor Peter Minuit, it received a charter, a real *Sigillum Novii Belgii*, and civil government, its name was officially (Terra) *Nova Belgica*, or *Novum Belgium*.

Cushman made but one journey to New Plymouth, preaching that famous sermon on "Self Love." He died soon after his return to England.

Articles of Agreement were now signed with the Lon-



DUTCH MENNONITE SERVICE AT ZAANDAM. SEE JOHN XIII.

don promoters. This restricted charter forced conformity and church government, but carried for the Pilgrims an unsealed verbal promise from the king to be "let alone." This amply sufficed, "as the king did not keep even sealed promises." Such was the outspoken opinion of more than one Separatist and possibly Churchman.

Independence, even in those days of strain and stress, was a Separatist characteristic. The Pilgrims thus dispensed with free passage, free cattle, convoy and protection. They put their necks into a yoke of debt for seven years. Buying a few munitions of war they decided to locate outside the pale of civilization. In those early days of the seventeenth century no nation dared attempt to defy their High Mightinesses, the States-General of the Republic of the United Netherlands. The Netherlands formed the greatest maritime nation in the world, and sailed the seas without a

peer. This was long before the days of the proud Briton's couplet

"Others may use the ocean as their road,  
Only the English make it their abode."

After the four nations in the British Isles, none did better work in the settlement and development of America than the Dutch, from whom the Pilgrim and Puritan borrowed many ideas and customs. The Americans in 1776 and 1787 adopted substantially the principle and procedure of the Dutch federal government.

To meet possible opposition from the King, High Churchmen, Parliament, the Virginia Company, and rival organizations or any other uprising antagonistic element, the Separatists flung to the breeze on the eve of their departure from Holland the Seven Leyden Pacifist Articles which, abridged, read as follows:

"1. To the Confession of Faith published in the name of the Church of England, and to every article thereof we do, *with the Reformed churches where we live and elsewhere,\** assent wholly.

\* The *italics* are ours.



BALTHASAR BEKKER BY HIS WRITINGS THROTTLED  
WITCHCRAFT.

2. We do desire to keep spiritual communion in peace, and will practice on our part all lawful things.

3. King's majesty we acknowledge if the thing commanded be not against God's word, or passive if it be, except pardon can be obtained.



A DUTCH HOME OF THE FAIRLY WELL TO DO IN LEYDEN IN 1600.

4. We judge it lawful for His Majesty to appoint bishop's offices of authority in several provinces; dioceses in all things to give account.

5. The authority of bishops in the land we do acknowledge so far as the same is indeed derived from His Majesty unto them.

6. We believe that no synod, clan, convocation, or assembly has any power save through that given by the magistrates.

7. We desire to give to all superiors due honor to preserve the unity of the spirit with all that fear God, to have peace with all men what in us lieth and wherein we are to be instructed."

The Pilgrim Fathers were confronted by most intricate conditions when, after painstaking thought and deep searching of spirit, they framed their Seven Leyden Articles. Secret enemies were at work to prevent their departure; Brewster was under espionage. At any moment English companies holding communications or with whom they were negotiating might abrogate all promises. War was



OLD CITY GATE AT AMSTERDAM LONG USED AS A HOUSE OF ARCHIVES.

soon to break out between Spain and the Republic. Loss of language, inheritance, and individuality, through inter-marriage with the Dutch or other strangers in Holland, confronted them, as well as possible deterioration through the gilded youth of the town.

The seven Leyden Articles diplomatically scheduled, truthfully contained the groundwork of their religious belief. The plank on which they escaped from the machinations of their enemies was a gratuitous sop to the king, but they were cheered by the prospect of a change from restricted to unrestricted religious freedom, even amid savages in the New World.



DIAGRAM OF MIDDELBURG

The magistrates of Leyden thus gave indorsement to the reputation and character of the Separatists as follows:



"These English have lived among us for twelve years, and yet we have never had a suit or accusation against any of them."\*



IN 1670 THE LAST REMNANT OF BROWNIST'S WORSHIPPED HERE AFTER PILGRIMS HAD LEFT OR DIED.

Noteworthy were those final days in Holland, with a good-bye feast for the leaders at the pastor's house. Then, as one of the Pilgrims wrote so picturesquely that he makes the reader one of the group of earnest souls, little realizing that three centuries hence his words would be sacredly treasured both by direct descendants and posterity in general:

"We refreshed ourselves after tears with singing of psalms, making a joyful melody in our hearts

as well as with the voice, there being many of the congregation very expert in music; mine ears ever heard."

Bradford also delightfully describes their communion with each other: "in a comfortable condition, enjoying much 'sweet and delightful society and spiritual comfort,' and that they lived together in love and peace all their days without any difference or disturbance but such as was easily healed in love." Verily, the Pilgrims had fully learned and joyfully practiced the "fine art of living together." These were the days of true spiritual democracy in the era of genuine "congregationality" before the less



AMSTERDAM CHURCH SEAL

\* A one hundred per cent magisterial certificate of good character in so large a group for over a half score of years shames present day community records. It must be remembered, however, that the Walloons, Flemings, and other strangers numbered thousands, where the English Separatists in Leyden probably never exceeded three hundred. Of all those in Holland during this period, but six hundred names have been gathered from the records.



PILGRIM WATER ROUTE FROM LEYDEN TO DELFHAVEN



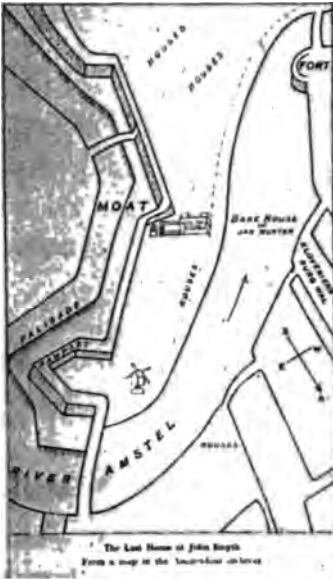
DOCK FROM WHICH PILGRIMS SAILED FROM DELFHAVEN



THE LAST SERVICE BEFORE SAILING.

fruitful and spiritual "ministeriality" that substituted a form of church life less like the New Testament model of primitive Christianity. Later Bradford thus wrote of the next important move:

"They had good hope and inward zeall of laying some good foundation, or at least to make some way thereto, for ye propagating and advancing ye gospel of ye kingdom of Christ in those remote parts of the world; yea, though they should be but stepping-stones unto others for ye performing so great a work."



SITE OF JOHN SMYTH'S HOME  
IN AMSTERDAM.

They in truth became "stepping-stones" to their fellows and to the great host of Welsh, Scotch, and North Irish that helped later to people the six Eastern States of the Union. The missionary spirit that they kindled has never been extinguished, but has become a world illumination.

When the day to which the Pilgrims looked forward with ceaseless fervor arrived, they began their journey through the Dutch canals, starting their voyage from the outer wall and gate of Leyden—the local restrictions and rules on canal traffic inside the city being very rigid in those days of impending hostilities. Over this same route the Pilgrim celebrators of 1921 went in a steamer, without the labor on land of man or horse.

At the quay in Delfshaven they grouped themselves on Friday, July 21, 1620 (O. S.), before stepping on the deck of the *Speedwell*. Of this historic event, the stained glass windows set in 1915, in the Reformed Church at Delfshaven, in which, on September 2, 1920, Americans, English, and



DELFHAVEN MEMORIAL WINDOWS.



DEPARTURE FROM  
ENGLAND 1608.

DEPARTURE FROM  
DELFHAVEN 1620.

ARRIVAL IN AMERICA  
1620.

MEMORIAL WINDOWS IN THE ENGLISH REFORMED DUTCH CHURCH AT  
AMSTERDAM.

Continental folk held services, memorialize in artistry and color the Pilgrim Fathers. This edifice was built in the fourteenth century.

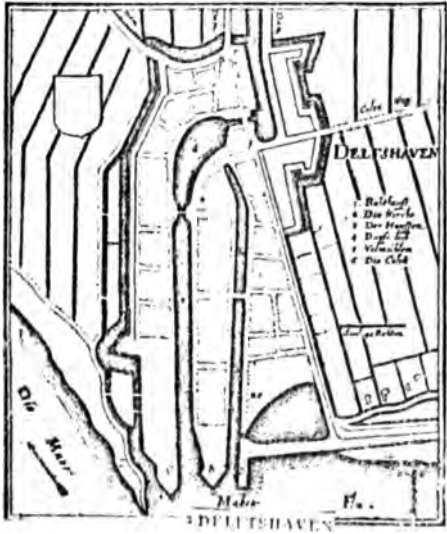
Few nations but the Dutch could have kept records so carefully that the exact spot on which the Pilgrims knelt in prayer could be pointed out three centuries after Robinson's petitions had ascended to heaven. It was the privilege of the editor to be one of those who knelt on this very spot on September 2, 1920. In the Reformed Church of Delfshaven gathered several hundred people, delegates of at least twelve communities or nations, including those from the land of Huss, Zwingli, de Bray, Coligny, Luther and Calvin, and from Great Britain and daughter countries for commemorative services.

Bradford could not foresee that in these very spots, in the university city, and in the seaport, hundreds from America and Great Britain, and the representatives of seven other Protestant communities would gather to celebrate with prayer, song, sermon, and festal joys, the faith, courage, and virtues of these humble people of 1620.

One can hardly read the records given by Winslow and Bradford without being impressed with the fact that the Pilgrim company was a more compact unity, a more social organization, than the average modern church. The congregation was more. The minister was simply the teaching member. Today, the usual attitude of the audience that gathers on Sunday is that of passive receptivity. It is "ministeriality" now. It was "congregationality" then. There were no hired singers and the ministers were not "the clergy" isolated from the people. Strange as it may seem to the ignorant person or hostile critic, the music was more varied, the tunes in more metres than in later centuries, and the singing more general. The pulpit was not so far off, either in space or concept. In a word, they realized even more fully than in our day the word of the

J. Gas Robbensoy predcant  
Bridgetta Robbensoy sijne wijf  
James  
Bridgetta  
Isack  
Mercey  
Fear  
James  
Jacobus  
Martha zandij dienstmeijt

ROBINSON'S FAMILY RECORD IN LEYDEN CITY CENSUS 1622.  
JOHN ROBINSON, PREDICANT, HIS WIFE BRIDGET, THEIR CHILDREN, JOHN,  
BRIDGET, ISAAC, MERCY, FEAR, JAMES AND SERVANT-MAID MARY.



OFFICIAL PLAN OF DELFHAVEN.



FROM THIS SEAL OF THE DELFHAVEN CHURCH WE KNOW EXACTLY HOW THE SHORE FRONT LOOKED IN JULY, 1620.

Lord, "One is your Master, even Christ, and all ye are brethren."

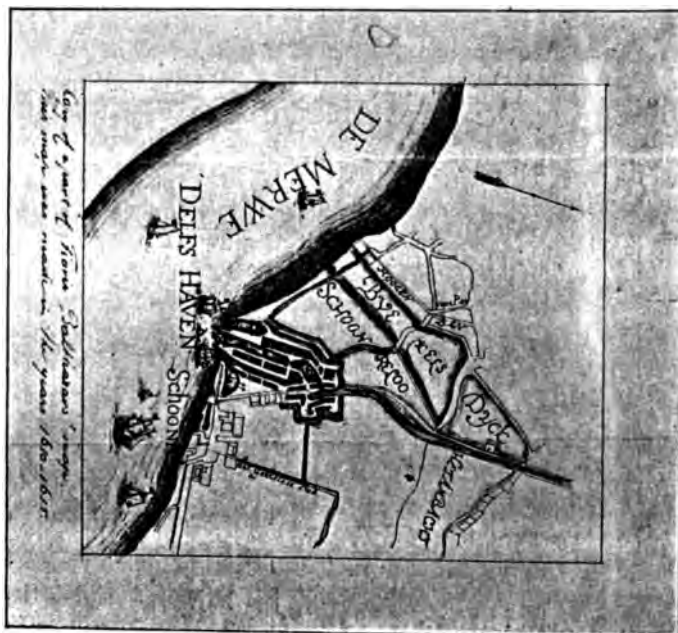
The church at Delfshaven has a bronze tablet on its walls, commemorative of the Pilgrims, which was reared by the Congregational Club of Boston, in 1906. In this edifice, several meetings by English-speaking people in remembrance of the Pilgrims have been held. A record book for visitors is kept in the consistory room. The church is a true shrine for all who love Pilgrim principles. The ancient village is now an integral part of the mighty city of Rotterdam.



**EAST INDIA HOUSE WHERE THE PILGRIMS SPENT THEIR LAST NIGHT. HEADQUARTERS FOR EAST AND WEST INDIA PASSENGERS.**

At the quay, exactly as reproduced on the church seal, those who were to embark and those who were to remain behind, though some only for a season, gathered. Not a few of the friends who witnessed the Speedwell's departure had come from Amsterdam and other centres in which there were Separatists. After farewells and prayers at Delfshaven they returned to remain at Leyden with the majority. Prayer, praise, and blessing the night before in the East India Company's warehouse, near the quay and on the vessel's deck that summer day, brightened and saddened the last hours they were to spend together.

A like holy joy was repeated on September 2, 1920, to which we have referred, on the identical spot, by descendants of the Pilgrims, both in blood and in spirit. One of the amusing features of this date and occasion was that the little Dutch boys and girls, gathered numerously around, supposed that this company of foreigners (English, Americans, and others) was a new band of Pilgrims about to take ship for some strange land. These youngsters all joined in repeating the words of the Lord's Prayer, as Baron McKay



ENGINEERING MAP BY FLORIA BALTHASAR, MADE IN 1610-1615, SHOWING JUST WHERE THE SPEEDWELL WAS MOORED.

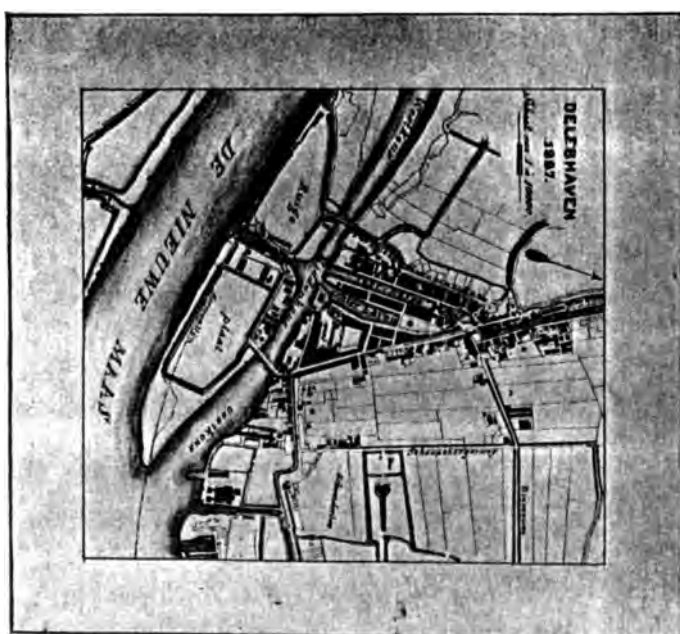


DIAGRAM OF DELFSHAVEN WATER FRONT IN 1887, SHOWING THE FORMATION OF THE ISLAND CALLED THE RUGE PLAAT.



translated it into Dutch, sentence by sentence, from the lips of Dr. F. B. Meyer of London.

The religious element that in marked degree came to the surface during the Tercentennial Commemoration services



DEPARTURE OF THE SPEEDWELL FROM DELFHAVEN.

of the Pilgrim Fathers in Holland during the early September days of 1920 took on a deeper significance in the plan now perfected of building a church shrine that shall stand in forthcoming centuries as symbolizing the Pilgrim and Puritan spirit that lay at the foundation of American

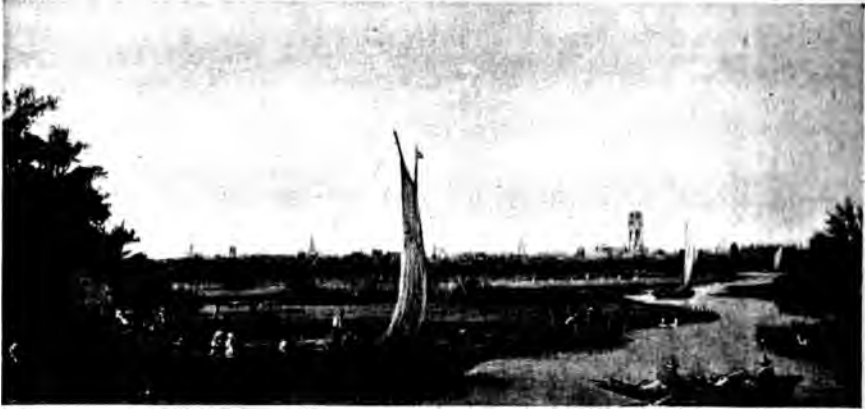
liberty. Delfshaven waits for its building.

It was a people imbued with a definite purpose who left Delfshaven and crossed the sea to do or die. They carried with them the fondest and deepest yearnings of love and sympathy, from fellow Pilgrims, that the human heart is capable of inspiring.

"Truly doleful was



INTERIOR OF THE GREAT CHURCH AT DELFT. HERE WILLIAM THE SILENT AND GROTIUS ARE BURIED.



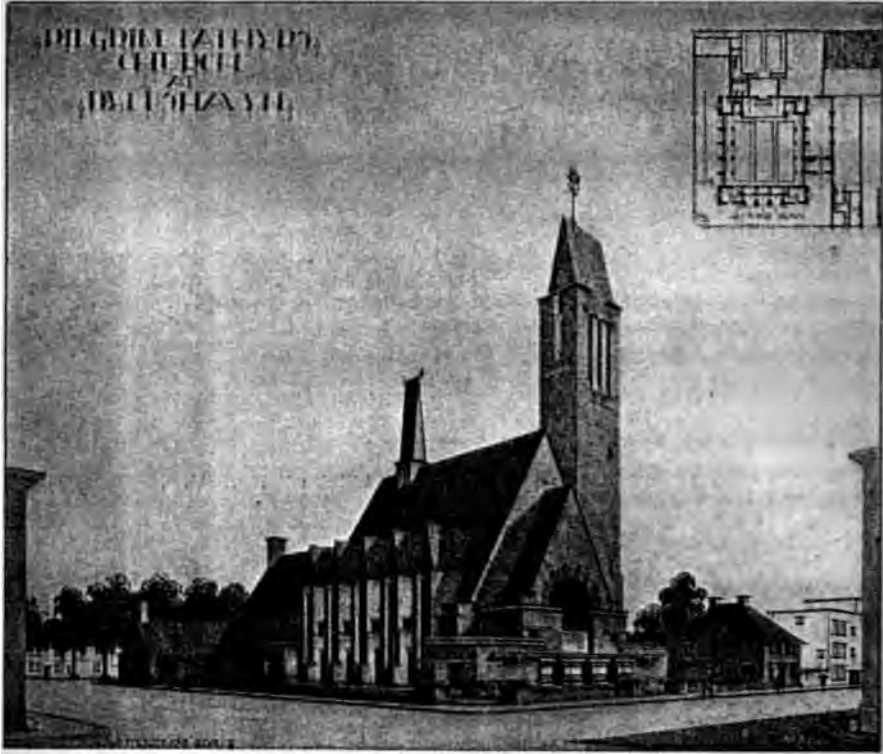
WATERWAYS 'MID THE LOWLANDS OF HOLLAND.



DELFSHAVEN HARBOR ON THE MAAS RIVER.



HOUSE BUILT ON THE PELEGRIM KADE (PILGRIM QUAY).

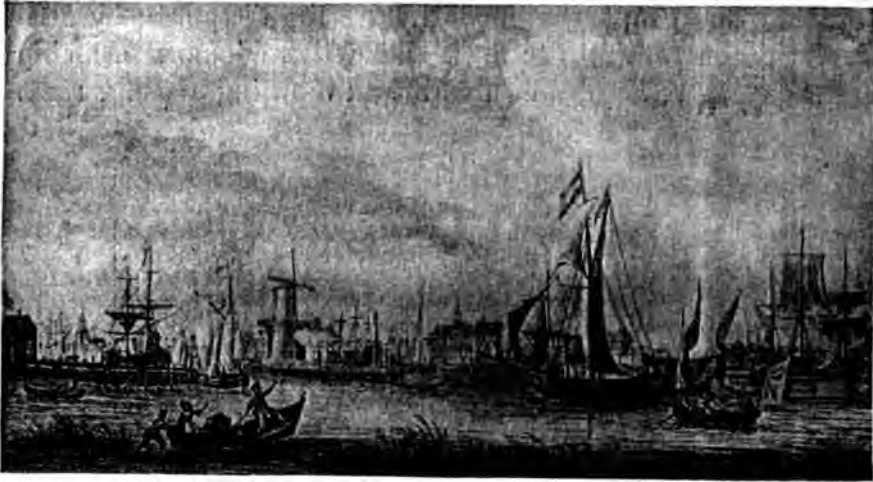


PROPOSED PILGRIM MEMORIAL CHURCH TO BE ERECTED IN DELFHAVEN.

the sight," says Governor Bradford of that sad and mournful parting "to see what sighs and sobs and prayers did sound amongst them, and what tears did gush from every eye and pithy speeches pierced each other's hearts that sundry of the Dutch strangers that stood on the quay as spectators could not refrain from tears."

Winslow, who was with the company on board, says: "When they separated we gave them a volley of small shot and three pieces of ordnance, and so lifting up our hands to each other and our hearts for each other to the Lord our God, we departed and found His presence with us."

In the centre of the group on the *Speedwell's* deck stood William Bradford, later the "star" governor of Plymouth, whose diary enables one to view the Pilgrim on so many



TWO VIEWS OF DELFHAVEN HARBOR IN THE EIGHTEENTH AND NINETEENTH CENTURIES.

occasions. It is, however, through Edward Winslow that one reads the prophetic words "More light" spoken by Pastor Robinson to his little flock and delivered most probably in the church at Leyden on that bright morning of July, 1620.



THE LAST WORDS OF PARTING.

Time and tide waiting for no man, they cast off mooring and sailed from Delfshaven under a pilot sent from London to guide the *Speedwell* to Southampton.

An extract from John Robinson's famous parting sermon reads as follows. The text was singularly appropriate to the hour.

"I proclaimed a fast at the river Ahava, that we might afflict ourselves before God, to seek of him a right way for us, and for our little ones, and for all our substance."

"Brethren, we are now quickly to part from one another, and whether I may ever live to see your face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you by any other instrument of His, be as ready

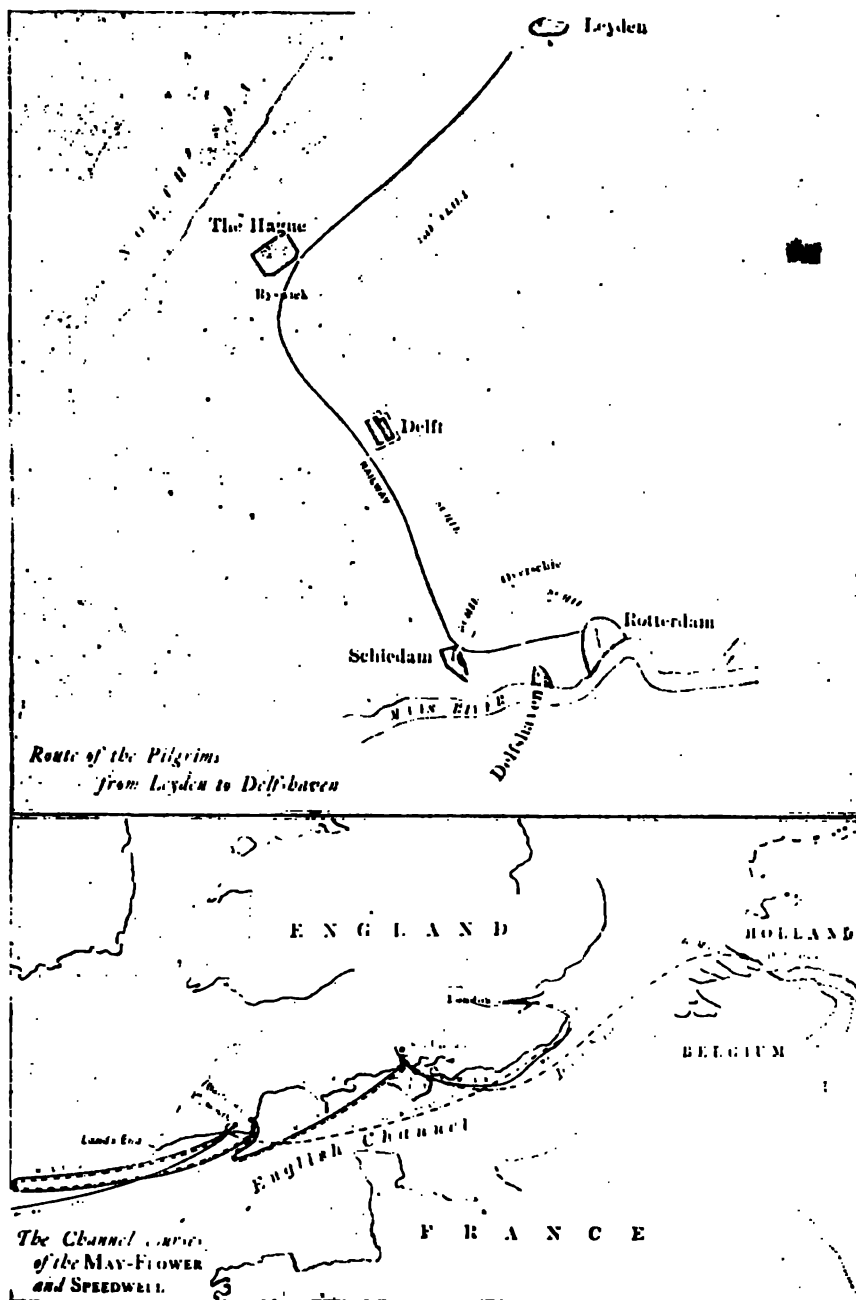
to receive it as you were to receive any truth by my ministry, for I am fully persuaded, *I am very confident, that the Lord has more truth yet to break forth out of His holy word.* For my part, I cannot sufficiently bewail the condition of the Reformed churches who are come to a period in religion and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of His will our good God has revealed to Calvin, they will rather die than embrace it; and the Calvinists you see stick fast where they were left by that great man of God, who yet saw not all things.”—John Robinson.

That is—and unmistakably so—Robinson and the Pilgrims had reached a point to which neither Luther nor Calvin ever attained. Theirs was a faith as strong as that of Abraham. They were pioneers in religion, as well as in nation building. They looked for a city which had foundations. All their idealistic dreams and hopes were founded on the rock of holy scripture, and on the promises of Christ their Master. They believed that what God had promised to do He was able to perform.

The Pilgrim believed in a progressive, revealed religion, and John Robinson taught that God had not divulged His wishes in entirety to either Luther or Calvin. A clearer guiding star than that shining from Wittenberg or Geneva was yet to shed light. They had even “a more sure word



MODERN ROTTERDAM FROM DELFSHAVEN.



**DIAGRAM SHOWING THE COURSE TAKEN BY THE PILGRIMS FROM HOLLAND  
TO ENGLAND.**

of prophecy," and to it they held as unto a "light shining in a dark place." They knew that during seventeen centuries the religion of Jesus had made vast progress, which was not to cease while the Holy Spirit led. Robinson said "Honor your rulers' authority in law, not beholding in them the ordinariness of their persons, but God's ordinance for your good." Robinson believed and preached that both Luther and Calvin, whose teachings reached the entire civilized world, had but half opened a doorway leading to the Light Eternal. Robinson prophesied far greater things, wider knowledge, and a deeper comprehension of God's Word and Way. Following that gleam—the Divine Word—the Pilgrim moved on, never swerving nor flinching for an instant. Robinson struck the keynote of modern, joyous achievements in social life, in missions, and in the great ventures of faith that were and are yet to come. The steps of progress from now onward were swift.





SOON TO PART FOREVER, THE "MAYFLOWER" AND "SPEEDWELL" AS COMPANY ANCHORED IN DARTMOUTH HARBOR.

## CHAPTER IV

### THE PILGRIM JOURNEY TO VIRGINIA VIA ENGLAND

**T**HE historic voyage to "Virginia" fairly began when the little sixty-ton Speedwell started from Delfshaven, then a village port two miles from Rotterdam on the River Maas. The pinnacle was uncomfortably crowded with "planters." Only the young and the strongest in the company left for the American wilderness. Even their pastor Robinson, who had urged their going, remained at Leyden with the majority, not foreseeing that the London backers of the enterprise through duplicity would prevent his ever leaving Holland.

At Southampton the Speedwell joined the chartered Mayflower, a vessel of one hundred and eighty tons.

A letter from their pastor John Robinson, surcharged with good advice and tender solicitude, in the interim, sent across channel by packet, was received and read just before sailing from England.



"THESE PURITANS THINK THEY ARE BETTER THAN WE," SAID THE BELLE OF  
THE TOWN TO THE MIMICKING ROUNDER IN THE REAR OF THE  
PROCESSION OF THE "ELECT."

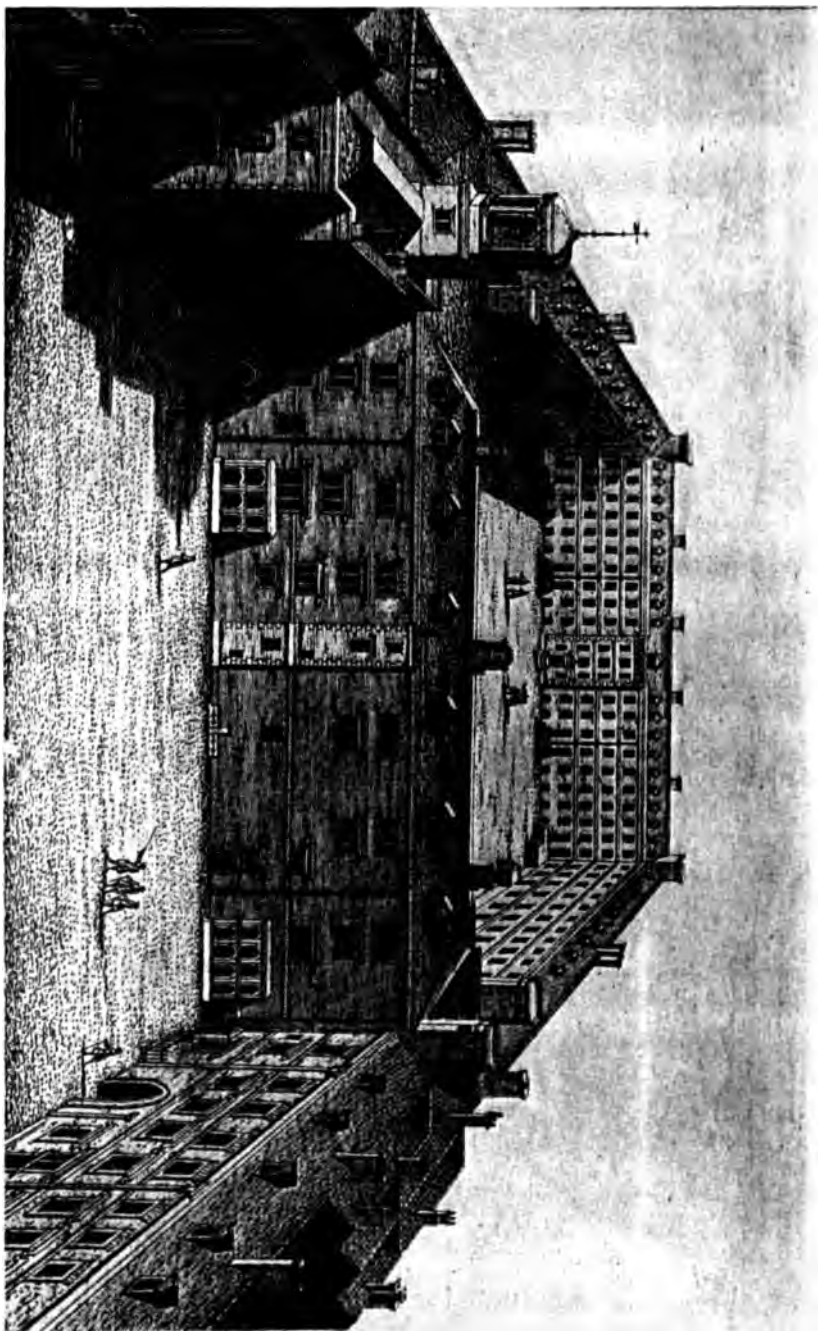
At Southampton Robert Cushman and Thomas Weston argued in favor of making a radical change in The Compact, namely, wiping out the weekly two days' self-labor clause. The Pilgrims balked at signing without conferring with the Leyden church what stood for a collar of servile servitude thus put around their necks, even though the burden and the responsibility of the change would be on their own shoulders.

Then Weston left in a rage, having refused, as treasurer of the fund, to give them the hundred pounds of the stockholders' subscription still necessary to complete suitable preparations for the journey. His parting shot was "I'll let you stand on your own legs,"—a somewhat inappropriate comment, as independence had marked every move of the Pilgrims. Honorable men were these religious pioneers, resourceful and well stocked with self-denial and indomitable perseverance! Butter, oil, shoe-leather, sword, and match-lock—in the main sterling, life-saving essentials—were cheerfully and somewhat recklessly thrown into the breach and sold to replace that necessary hundred pounds.

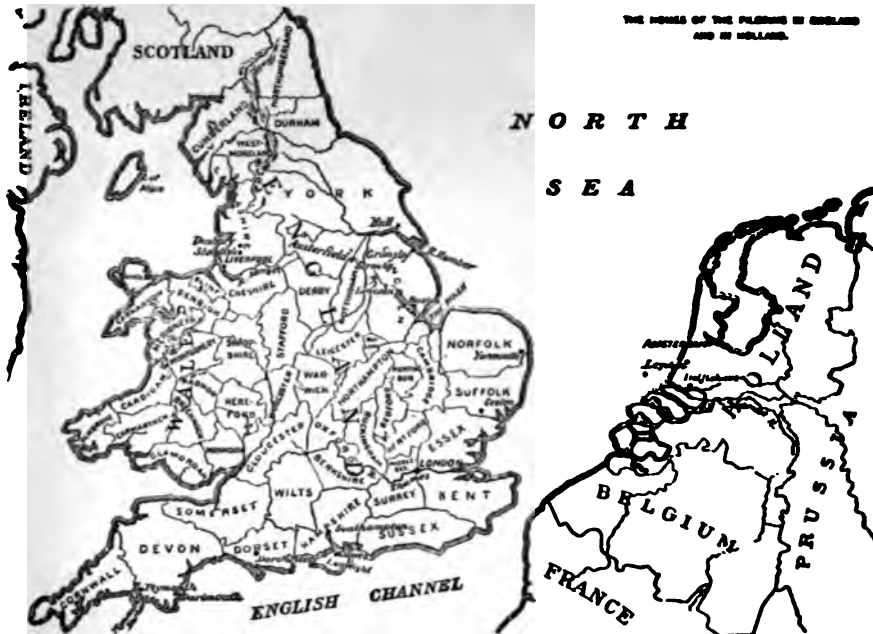
One pictures thrifty Southamptonites swarming on the pier, and friskily bidding at the impromptu rummage sale, with the result that the Sheriff's grip loosed, and the two vessels cast off their moorings from West Quay, heading for the open sea and the New World, the subject of fearsome commiseration of curious-minded quay loungers.

In the year 1846 again the modern Pilgrim Fathers of Michigan and Iowa sailed from this same harbor of Delfshaven. Some sixty days\* after their start the stroller in Battery Park might have seen a Dutch craft beating into New York harbor and anchoring off shore; its cargo was pithily termed by the captain "base coin no longer transferable in Holland." In plain English, these Dutch Pilgrims were driven by no longer free Holland to free

\* The same length of time it took those first Pilgrims to reach Cape Cod.



BRIDEWELL, DATING FROM WILLIAM THE CONQUEROR TO ITS DESTRUCTION BY FIRE IN 1666, MANY A SEPARATIST LANGUISHED BEHIND THESE WALLS GIVEN TO THE CITY IN 1553 BY THE BOY KING.



HOMES OF THE PILGRIMS IN HOLLAND AND ENGLAND.

America. Persecuted by a King and his fellow state churchmen, who wished to follow Anglican methods in Dutch church government, they took the only course open to escape imprisonment, which was to flee the home land. Equal in grit and grace to their predecessors in earlier times, they have proved themselves to be among the best of state builders in the Northwest. Their journey up the Hudson, along the Erie Canal, and overland to found not only the City of Holland and Hope College, on Lake Michigan, but scores of other thriving towns, forms a romantic episode worthy of both record and literary decoration. They await a Longfellow. Of the seven hundred and twenty-one churches and seventy-five thousand one hundred and ninety-eight families in the Reformed Church in America, they form nearly a third, rich also in the missionary and educational spirit. Another large body of the modern Dutch Pilgrim Fathers went up the Mississippi River from New

[illegible]

"CAMBRIDGE EDUCATED THE PURITAN LEADER, AND OXFORD BURNED HIM" STATES THE HISTORIAN. AROUND THESE DOORS AND IN THIS QUADRANGLE GROUPED THE MEN FOR WHOM PYRE AND SCAFFOLD HAD NO TERRORS.

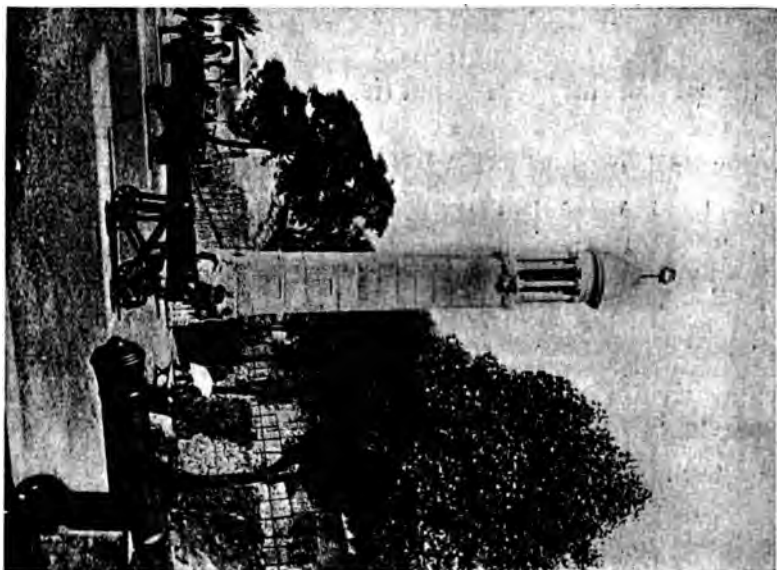


SOUTHAMPTON GATE.

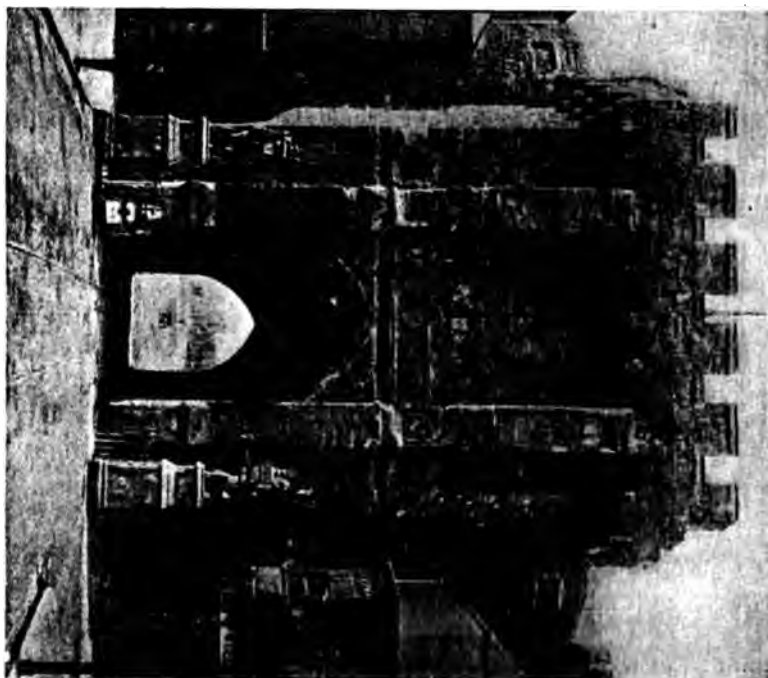
Orleans to Iowa, where they founded the town, with the significant name of Pella (first given to their place of refuge by the Christians fleeing from Jerusalem, when captured by the Romans under Titus.)

Aside from rat-infested cellars, stuffy hay lofts, prison cells, and pretentious Guildhall, one follows the Pilgrim trail across England to Southampton, views the Memorial Shaft erected in 1912—a trifle ahead of the tercentenary celebration—edging the old Norman foundation, but emphasizing the note that Southampton struck in the departure of the Pilgrims from England. On its apex is a model of the Mayflower. In 1920 the tercentenary memorial celebrations and pageants were on a generous scale. One comic

THE PILGRIM MEMORIAL SHAFT AT SOUTHAMPTON.



THE BAR GATE AT SOUTHAMPTON.





element on which spectacular stress was laid was the episode of the stowaway Huguenot, who came in a fashion resembling the Jonah incident—that is, he arrived hidden in a cask.

In fact, all over the England of 1920 were not only dances, pageants, and memorial plays, but numerous representations, with not a few elements hardly appropriate from the Separatists' view; notably, in theatrical pieces on the stage of the Pilgrim story and the Mayflower venture. Today

one follows the Pilgrims' route through the West Gate of the ancient town to the West Quay, from which the pioneers sailed from Southampton, August 16, 1620.

At Southampton John Carver spent some seven thousand pounds in purchasing supplies for the journey, while Cushman was handling the funds of the organization in London. The only one known to have embarked at Southampton to throw in his lot with the Pilgrims was John Alden. His trade being that of a cooper, and the statutes

of the realm requiring that as many staves of timber as were taken out must be brought back, the presence of such a craftsman was a necessity. Romance adds its charm to record. It is not unfair to assume that as Alden strode down the quay the fair Priscilla may have proved as strong a factor in adding another passenger as the opportunity itself.



ALDEN IN THE STOCKS AT SOUTHAMPTON.



THE HUGUENOT WHO ESCAPED FROM FRANCE IN A CASK.

John Alden's sentence to sit in the Southampton stocks—evidently not unpardonable in the eyes of the fair Priscilla, who is pictured as viewing the victim—expired in time for



ANCIENT WALLS IN SOUTHAMPTON.

Alden to make the gangplank, possibly with a running jump—so at least romance loves to picture.

The only Huguenot who, as we have stated, embarked with the Pilgrims—though probably a score of the Leyden church company were of this or Walloon stock—had escaped in a cask from France. He emerged in the nick of time to catch the first ship of the new line opened for Atlantic ferriage. In 1920 this episode was shown spectacularly with shouts of merriment.

In fact, the Pilgrim story is rich in comic or amusing episodes. One wonders how the Pilgrims would have fared, or come down to us in tradition, if Washington Irving had got hold of them first to make material for his immortal

jest, which is too commonly accepted in some quarters as sober history.

The *Mayflower* reached Southampton August 5, and both vessels sailed westward on August 15. The full passenger list footed ninety on the *Mayflower* and thirty-three on the *Speedwell*. The assertion by the Captain of a leak

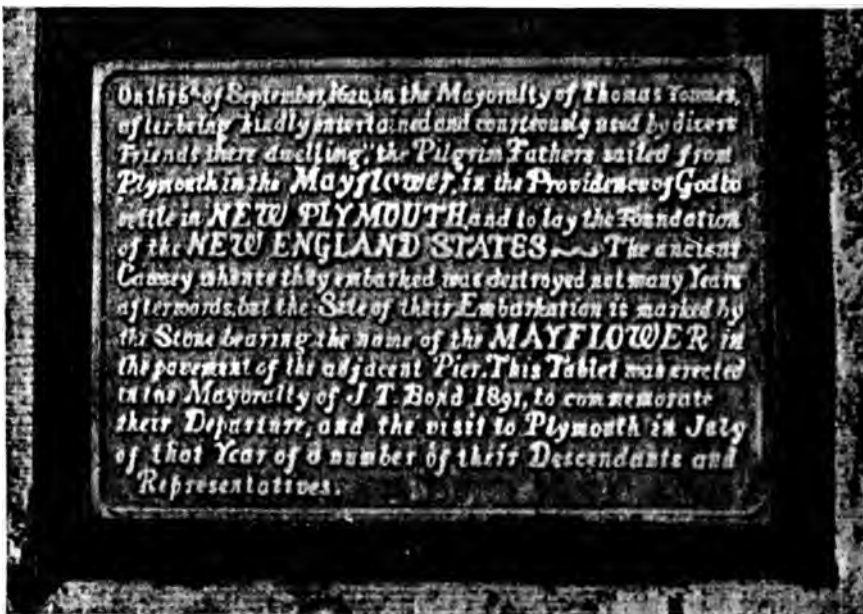


THE WEST GATE, SOUTHAMPTON.

on the latter necessitated seeking shelter in Dartmouth harbor for eight or ten days. Starting again, fully three hundred miles of their journey from Land's End into the Atlantic Ocean were accomplished. Then that enigmatical, and, as Dame Rumor strongly suggests, possibly that subsidized, Captain Reynolds, of the *Speedwell*, asserted very strongly that the vessel—the personal property of the Pil-



ON THIS SITE THE PILGRIMS STOOD ERE SAILING FOR AMERICA.



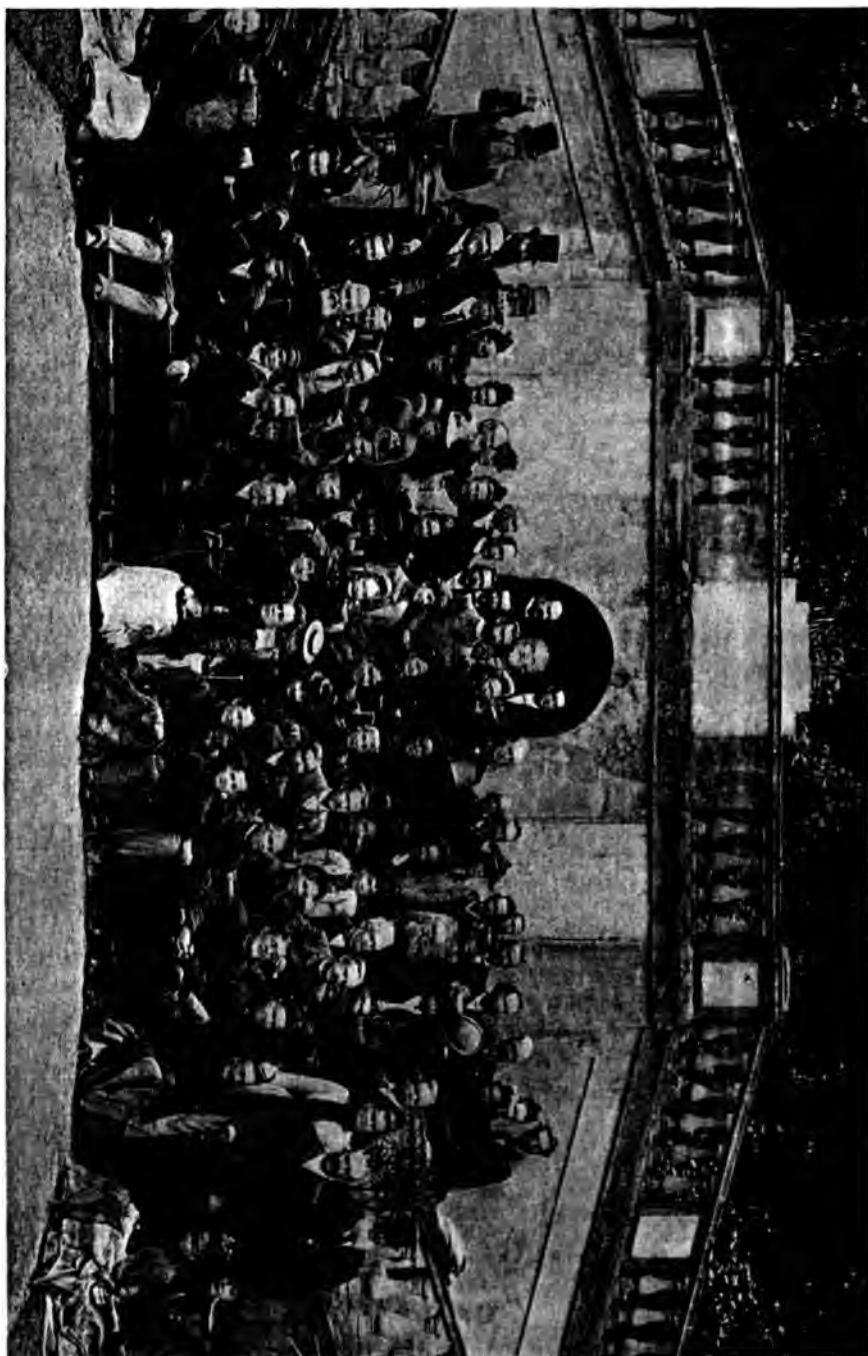
THIS TABLET GIVES A LEAF FROM PILGRIM HISTORY.

grims—was unfit for the voyage.\* He insisted on return number two, which, duly made, landed them at Plymouth's harbor of refuge in Devonshire. There Mayor Thomas Downes and other warm friends entertained, and at departure, wished them "God Speed"—vastly different treatment from that given them by Bostonians governed by Mayor Mayson. Real Bostonians may have been innocent of the scandalous treatment so lavishly accorded the Separatists thirteen years before. Presumably some Englishmen had "turned a leaf." Yet the hospitality accorded to the brave venturers of 1620 was not one whit less than the splendid welcome and entertainment given in 1920 during eleven days of pageantry, feasting, and renewal of ancient friendships.

In the pavement of the jetty fronting the shore shown in the picture, the traveler stands on this inset stone slab in size some eighteen by thirty-six inches. The four figures "1620" on this stone, and the metal tablet on the low wall near by preach a sermon more eloquent and speak more loudly than pulpit, platform, or press. They duplicate and recall in inspiring thought the 1620 today carved on Plymouth Rock on which the little company landed. Like the pulse of the wireless, invisible but potent, they bear their message of mutual regard. Here on Sunday morning, September 5, 1920, gathered a large throng of Pilgrim friends, descendants, and Plymouth folk for divine worship.

Abandonment of the *Speedwell*—the *Mayflower* having not only the chief store of provisions on board, but the right of way, according to the London Company's monopoly—resulted in the essential curtailment of the passenger list, which included a goodly number of London Separ-

\* It is asserted that some of the sailors mutinied, having signed for a full year. A few were terrorized by the Sea of Darkness, supposedly inhabited by terrific monsters, and ending in the Falling-Off-Place. Having heard of Jamestown's starvation, cannibalistic days, they feared most of all famine in the unknown land. Evidently Captain Reynolds' decision or plot, or cowardice or scoundrelism—was based on the fact that the *Mayflower* only, of the two ships, was well provisioned.



*From a photograph in the collection of Dr. Griffith.*

GATHERING OF THE AMERICAN DELEGATES TO THE TERCENTENARY AT PLYMOUTH, ENGLAND, 1891.



CITADEL GATE, PLYMOUTH.



ENVIRONS OF ENGLAND'S MODERN PLYMOUTH.



DRAKE ISLAND AT PLYMOUTH.



THE DOCK FROM WHICH THE PILGRIMS SAILED.

tists. This left on the Mayflower a comparatively small number of the Leyden church members, or real Pilgrims, in addition to the mariners, yet happily among those sure to go over ocean were some of the Pilgrim leaders. Except Robinson, their pastor, it is probable that nearly all the men and women of initiative among the Leyden people were on the Mayflower. Indeed, one gathers as much from Bradford's record.



The historic one hundred and two, the true Pilgrims, being greatly in the minority, were packed in the *Mayflower* and stowed wherever a sleeping nook could be found on a vessel planned to carry a far less number. In our day a dozen or two cabin passengers would close the list of reservations.

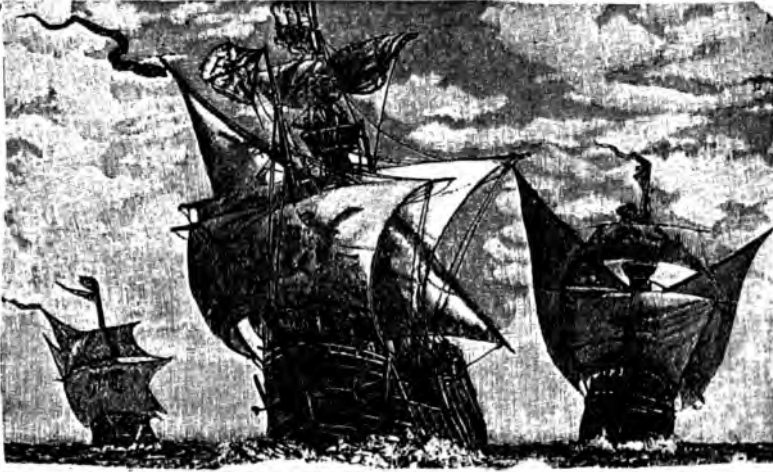
Nevertheless, after all that is said about the *Mayflower*, she was one of the largest ships—possibly the largest—that, down to the year 1620, had ever crossed the Atlantic. Most of the previous vessels of explorers and colonists, from the deckless caravel of Columbus, were very much smaller. Some of them of less than twenty tons burden could have been hardly larger than strongly built, extra-sized dories or row boats. It is not smallness of size, but the crowded condition of the *Mayflower* that excites our attention. Every available space was utilized, and even the pinnacle, on which they depended for coasting use and “trucking” or trade with the Indians, was utilized for sleeping purposes—so much so indeed, that after nine weeks of this novel use, its seams opened and it had to be almost rebuilt before it could be made to float.

A brand new leaf of history had been turned blank-face-up. On its unsullied new page was to be written, by this little Pilgrim band, one of the most marvelous truth-tales the world of record ever knew.

With all sails set and sheets tightly clewed, the *Mayflower* breasted the white-capped Atlantic. She was heading for a Wilderness, a land of woe, carnage, massacre and disease; a land of which these pioneers knew but little that was good save the glorious fact that to reach safely the New World meant freedom to worship God as they willed.

Possibly the very mixed company that came down from London—consisting of Separatists, their hired servants and others—“shuffled in” as Bradford tells us, a rather miscellaneous band, lacking the stamina of the Leyden pioneers. Eighteen or twenty of the doubled-up party, among them

brother Cushman—at heart a very tower of strength—gave up the journey and returned to London on the *Speedwell*. This ship after alterations, more or less truly needful, during years of later service earned for its owners a fair competence.



THE "WINGED CANOES" OF COLUMBUS, THAT INTREPID SOUL THAT DARED MONSTERS, FALLING-OFF PLACES AND UNKNOWN DANGERS.

HUMANS, 120—102—6. TONNAGE, 80—180—14.

Ordinarily, the non-lying figure-world stands for dollars and cents; pounds, shillings and pence. The above figures, when deciphered, grow weirdly cabalistic. They are then fraught with deeper meaning than mathematics ever knew. First comes the eighty-ton *Santa Maria* with its one hundred and twenty motley crew, the one hundred and eighty-ton *Mayflower* with its one hundred and two Pilgrims, and the fourteen-ton NC-4 aeroplane or sky-ship with its crew of six, equaling in daring spirit the world's bravest discoverers, flying o'er the stormy Atlantic and fluttering to the surface of the waters of Plymouth harbor.

In strong contrast was the fifteenth century venture of Columbus and Pinzon with their caravels, including the little flag ship *Santa Maria*, as they sailed over the Sea of Darkness headed toward the Falling-off-Place. Strange feelings throb in the breasts of these daring voyagers as they



Courtesy of the Christian Herald.

from painting of William C. McNulty.

#### HEADING OUT OF PLYMOUTH HARBOR.

set sail August 3, 1492, and slid over the round earth's brim, the heart of Columbus beating "Westward Ho." They reached the goal October 12, 1492. In our time we see "the heavens above, the earth beneath, and the waters under the earth" make the routes for discovery, science, trade, and war.

Close to three hundred years prior to the air-crossing of the Atlantic, "God keep you and us," echoed from whale boat to deck and from deck to whale boat, as the Mayflower, with bellying sails, sped on her way out of Plymouth harbor, headed for unknown waters and dangers.

"Hail to thee, poor little ship Mayflower of Delft-

Haven,\* poor common looking ship, hired by common charter party for coined dollars; caulked with mere oakum and tar; provisioned with vulgarest biscuit and bacon, yet what ship Argo or miraculous epic ship built by sea gods was other than a foolish bumbarge in comparison?"—Thomas Carlyle.

On September 16, 1620, over one hundred and twenty years after Columbus made that trial trip, the Pilgrims sailed in the Mayflower from Plymouth Harbor, England, even as with Columbus, headed for Western shores. As the Mayflower wore ship and the foam glistened in her wake, the waters of Plymouth Harbor were darkened by lowering skies dropping from Cloudland, as the craft of destiny made for the open sea.

Those who in the second decade of the seventeenth century deemed themselves learned men would not have boarded the little craft upheaving anchor in Old Plymouth harbor on that crisp, mid-September morn, heading toward known and unknown dangers across a rarely traversed, turbulent ocean. No English hall of learning had echoed to the tread of more than one of the little group which with set faces, in tense silence, saw the hills of their nativity fade in eye mist and sea-mist forever. Elder Brewster had taken a partial course at Peterhouse, Cambridge—that seed plot of Puritanism—but later with his fellows entered one of the greatest educational universities in the world. It was the School of Persecution and Experience, where the main endowments are much the same in all ages and climes when men are called of God to lead and not to follow their fellows. Graduates of note were these religious crusaders! They needed neither the reflected glory from an Alma Mater nor a record of slaughtering their fellow beings on the battlefield to secure their place in the imperishable Hall of Fame built for the race. To one group of persecuting Con-

\* Accuracy compels the substitution of London, the ship's home port, where her owner, Thomas Goffe, lived, for Delfshaven.

formists, these semi-outcast homeseekers were detested "Brownists," to another "the pinched fanatics of the Mayflower." If "pinched" means spurred, and "fanatic" be a synonym of overwhelming religious fervor, this shipload of English folk, at variance with the Established Church, were not "called out of their name."

What keen observer of human nature, who, like the Towering Figure in the history of the race, "knew what was in man" and seeking companionship of his betters, powerful in mind and broad enough in spirit to see beyond the shadows, recognizing that golden opportunity which centered in the group on the Mayflower's quarterdeck, but would have leaped with joy to be counted as one in this glory band? Such a discernor of things eternal would have defied the entire world to secure a religious freedom, which was destined to found the Empire of the West.

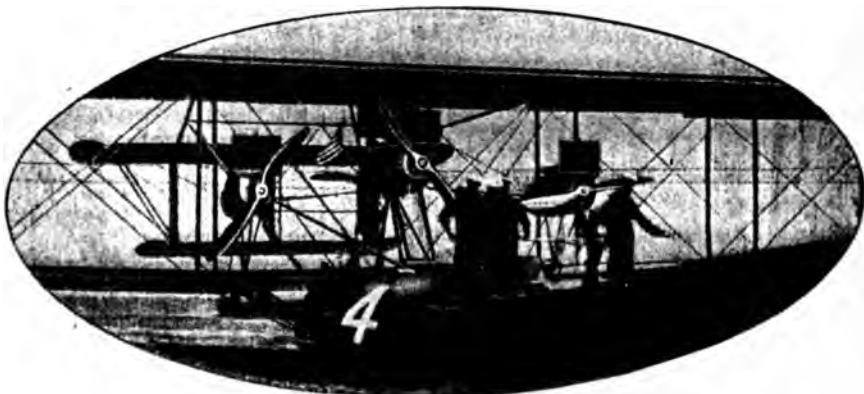
On May 31, 1919, the ancient Mayflower dock and every available foot of vantage ground was packed with eagerly expectant spectators. Again the same cloudland canopying Plymouth harbor separated, and with the speed of a meteor, the giant American Eaglet, NC-4, for the fraction of a moment darkened the water, and then fluttered to the surface of the harbor. It had been a grand success when Blériot crossed the channel from France, but the feat of May 31, 1919, now duly given record at Plymouth in a bronze tablet, was far greater.

The brains of the Americans, Langley, Curtis and Wright combined to create a flying machine which rested on the water as lightly as the historic "fowl of the air" which is said to have fronted Columbus' caravel or Milton's "birds of calm" that "sat brooding on the charmed wave." The hills of Plymouth echoed again and again to the plaudits of a multitude, in welcome to the men who were the first to make the air voyage over sea and to the air ship which brought them—that sextette of Conquerors. These daring navigators of the atmosphere were children returning to the mother



*By permission of and arrangement with the Naval Department at Washington.*

THE NC-4 ENTERING PLYMOUTH HARBOR.



*By permission of and arrangement with the Naval Department at Washington.*

PROFILE VIEW OF NC-4.

land, under conditions that the wildest imagination could not in 1620 have prophesied. In an air ship, a craft of fourteen tons, these six men had started from what was once reputed to be the end of the earth and called the "Falling-off-Place." They had spanned the Sea of Darkness, finding it a highway of light, and relanded at the Pilgrim port of departure.

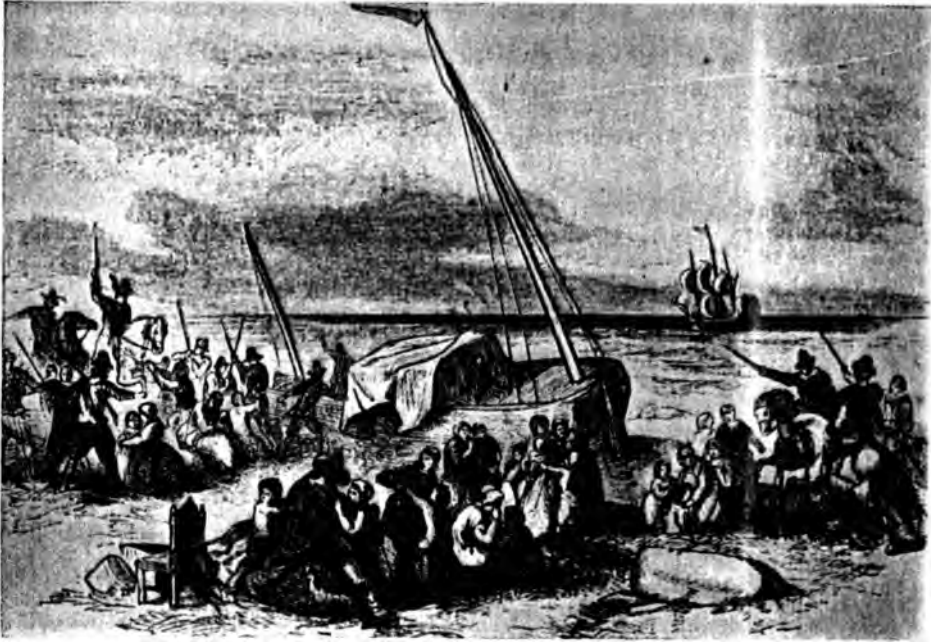
In these days, one notes that well-meaning artists and riggers portray the Mayflower with a jib on her foremast and a square sail on the mizzen, when in reality the guiding lateen or Latin sail was always used on this mast. The jib was not known prior to 1700.

The Mayflower had three masts; the mizzen or aft, rigged with as lateen a sail as ever graced a Malay pirate, though "lateen" is only another way of spelling Latin, hav-

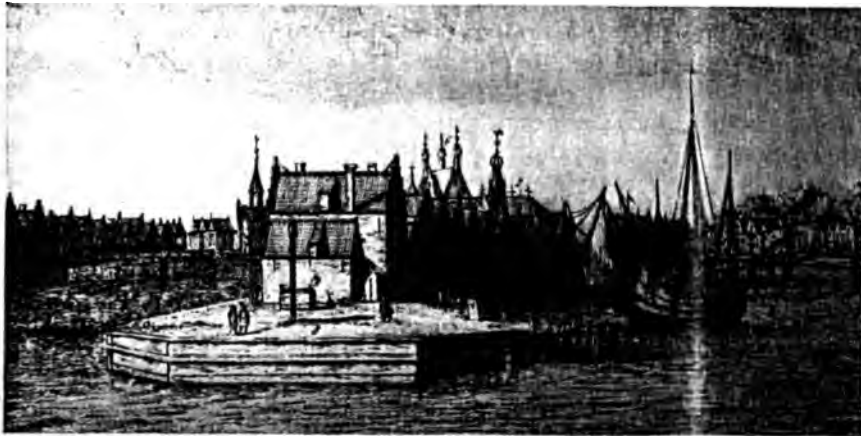
**THE SIX FOLLOWING ILLUSTRATIONS SHOW THE POINTS OF DEPARTURE OF PILGRIMS FROM ENGLAND TO AMERICA VIA HOLLAND; BOSTON (ENGLAND); MOLLIE BROWN'S COVE; DELFSHAVEN; SOUTHAMPTON, DARTMOUTH, AND PLYMOUTH.**



**THE DOCK AT BOSTON, ENGLAND, WHERE THE PILGRIMS TOOK SHIP, BUT WERE DRAGGED FROM THE VESSEL, AND THROWN INTO PRISON.**



ATTEMPTED DEPARTURE FROM MOLLIE BROWN'S COVE NEAR  
HAILTONSKILTERHAVEN.



*Presented to Dr. W. E. Griffis by the Dutch Water Staat.*

THE DOCK AT DELFHAVEN AS IT LOOKED THE DAY PILGRIMS KNELT IN PRAYER AND PRAISE BEFORE BOARDING THE SPEEDWELL. DUTCH RECORDS WERE CAREFULLY KEPT, AND THE AMERICAN TERCENTENARY COMMITTEE OF 1920 WAS ENABLED TO KNEEL AND PRAY ON THE EXACT SPOT THUS CONSECRATED BY THE PILGRIM FATHERS.



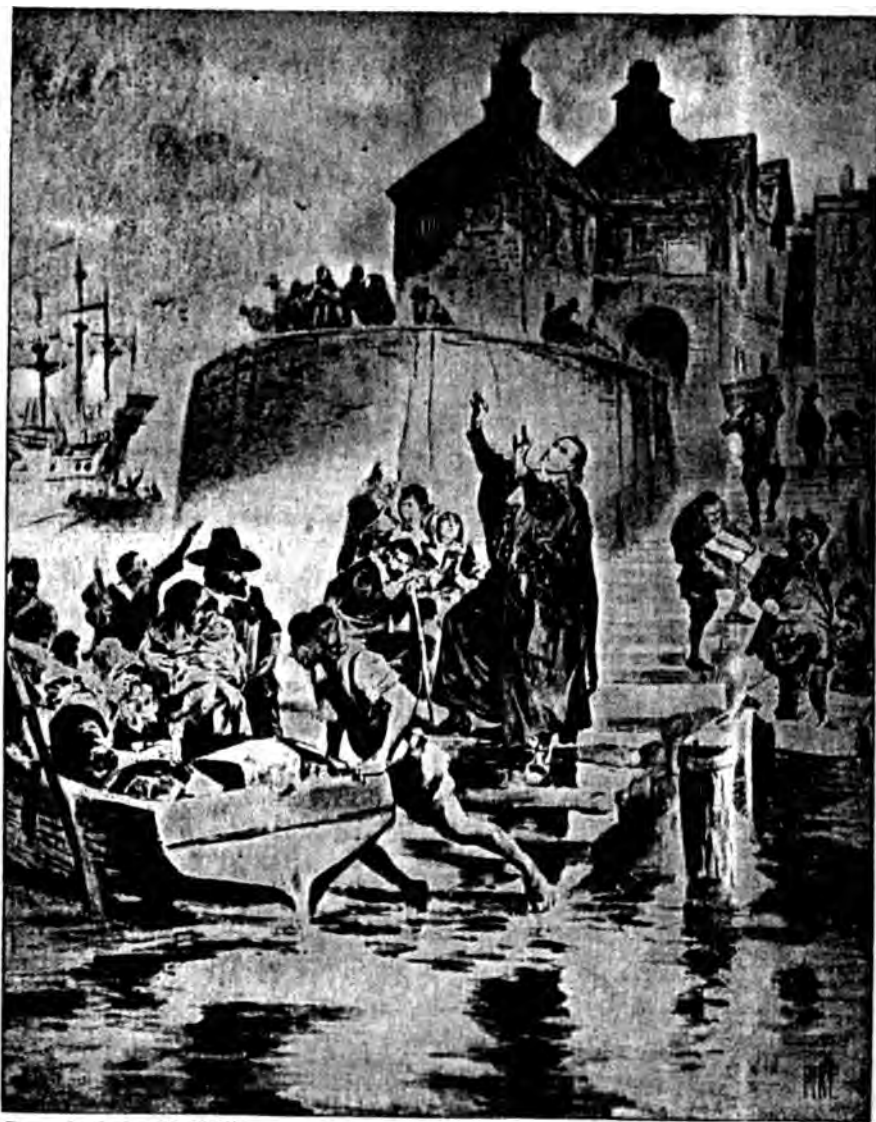


*From painting by Edward Moran.*

**SAILING FROM SOUTHAMPTON.**



**PILGRIM DEPARTURE FROM DARTMOUTH.**



*Drawn by the late W. H. Pike.*

DEPARTURE OF THE PILGRIM FATHERS FROM THE OLD BARBICAN, PLYMOUTH.

ing been first used by the southern European peoples. Both main and foremast were square rigged, but the sheets were *never* carried aft, being held in place by riveting ropes with tri-rove braces fastened to the sail as shown in this illustration. Sheets were either belayed direct to the hal-yards or carried forward a trifle, but never as in present custom, belayed astern. (See page 295).

There moved across the ocean in the *Mayflower* one of the bravest little companies that ever traversed the Atlantic, battling with wind and wave for their own safety and that of their descendants. Perhaps the cloud of witnesses often pictured by the artist in old prints proved more than witnesses.

America's meteoric years 1619-1620 saw two fate-freighted vessels struggling with the storm-driven Atlantic. One was Carlyle's "Ship of the Gods," carrying souls that dared, even to the limit of human thought and action, her prow pointed towards that vast territory known as Virginia. The other was a Dutch man-of-war, representative of the greatest maritime nation of the time, headed for the same goal. It was on a business that for several hundred years and until Wilberforce's time, the government of Great Britain gloried in, making it the vital element in statecraft to win and hold the African slave trade. In the heterogeneous cargo of this Dutch ship as on hundreds of others that crossed the Atlantic, were African slaves. Nevertheless the real cargo of that man-of-war was not the handful of "sooty strangers," but the responsibility accompanying an act that gave and will continue to give Americans one of the chief problems of their national life. From that shipment of twenty negro slaves, as from a tiny seed, sprang a harvest of heart burnings, clashes of spirit and reddening of swords that did not end with the Brothers' War, and that has saddled our fair land with race problems unsolvable for many a decade to come.

On the *Mayflower*, as a digest of authorities shows,



"COSTS TOO MUCH TO FEED 'EM; DROWN THE BLACKS LIKE PUPPIES," ORDERED THE CAPTAIN.

EVEN THE KINDLY HEARTED PILGRIM WAS TAINTED WITH THE PITCH AND SLIME OF SLAVERY, THOUGH IN LESSER DEGREE THAN SOME OTHER COLONISTS. HUMILIATING TO RELATE, AS THE HUMAN FLESH TRAFFIC GREW MANY A YANKEE SHIP OWNER, WHO SAT IN A FRONT PEW WORSHIPING THE GOD OF HIS FATHERS AND PASSING THE COMMUNION CUP AND CONTRIBUTION BOX ON SUNDAY, PROSTRATED BEFORE THE SLAVE-GOD MAMMON THE BALANCE OF THE WEEK.



The first negro slaves in Virginia

there were sixty-seven passengers from England and some thirty-five from Holland. The names of these, though traditionally English, show a notable proportion of distinctive French or Netherlandish origin—a true type of the nation that was to compass the continent even to the Pacific Ocean. That one French Huguenot who reached Southampton in a cask may have landed at Plymouth in

America. Except the few derelicts who had slipped in—servants of uncertain character and valiant Captain Standish—all were Separatists. Indeed, it is rumored, and some people believed, that the Captain himself, who so frequently saved their lives from savages, was in some mysterious way, in spite of his Roman Catholic leanings, safely housed within “the pale.” Until late in life, it is more than probable that he still held to the mediæval form of the faith. He was never known to have joined the Pilgrim Church.

Various estimates have been made of the expenses of that journey across sea. The budget is generally figured at \$12,000—today equal to some \$50,000—a small sum compared with the millions or so it took to equip and transport the Winthrop colony of Puritans in 1630. Should we add the cost of the Separatists’ long delays in English ports, after they left Delfshaven, we might safely add several thousand to the figure given.

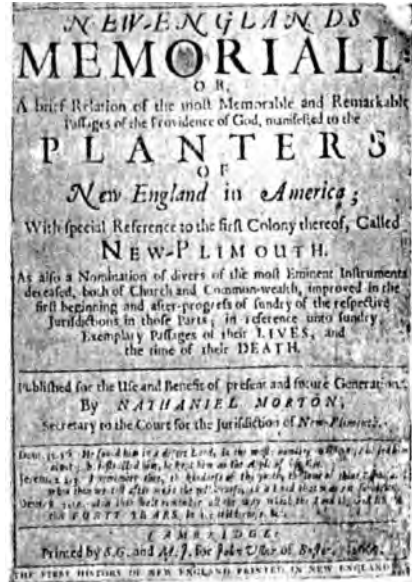
The shipping merchant, Thomas Goffe of London, has been the reputed owner of the *Mayflower*, both on this trip and ten years later, when as is supposed the same ship came in Winthrop’s fleet to Salem and Boston, as well as in the interim, when she brought over another contingent of Leyden Pilgrims, whose names show that many of these were of non-English birth or descent.

Some in their twentieth century environment and ideas think it strange that no records were found in Pilgrim archives of the names of the two vessels, the *Mayflower* and the *Speedwell*, until years afterward. They are referred to as the “big” and “little” shippe.

Yet we must ever remember that most of the romantic atmosphere and delightful traditions, such for example as Longfellow has glorified in charming verse, are purely the creation of quite modern times. Even the phrase “Pilgrim Fathers” occurs first in 1799, and the popular use of the word “Pilgrim,” except in the spiritual sense, in which



BOOK CONTAINING THE NAME  
"MAYFLOWER."



NATHANIEL MORTON'S BOOK.

Bradford employs it—quoting from the Epistle to the Hebrews—is also a recent affair. These facts in no way affect real history. Heroism was a habit with these people; they never posed for their pictures.

In one record of a division of land at Plymouth, the name Mayflower is first used, nor does it in this early document refer to the trailing arbutus (*epigaea repens*), our Mayflower, which is a plant unknown in England. The English term refers to the hawthorn, the English Mayflower, and to the ship in connection with which that name is first mentioned in Pilgrim records March 1, 1623. It is one of the commonest of nautical names, as is also that of the Speedwell—another well-known English flower. Nathaniel Morton, in his book published in 1669, first mentions the name Speedwell, nearly fifty years after that famous landing on Plymouth Rock.

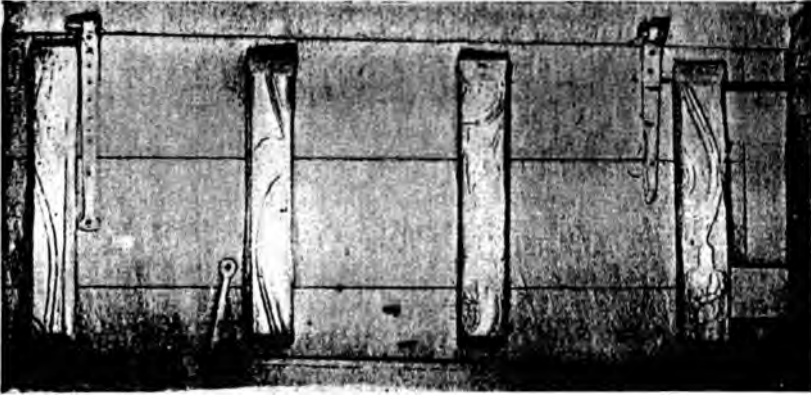
The after history of the Craft of Destiny shows that in the year 1654, a ship named Mayflower was a whaler.

It has been left for Professor Rendel Harris, of Cambridge University, England, to figure out that the torn-asunder ribs of the sacred vessel, with portions of the iron keel riveting, can be viewed in the barn of Old Jordans hostelry at St. Giles in Buckinghamshire, where they support the roof. The evidence is not conclusive, though the cumulative details are interesting. One of the British ships, of the hundred odd captured as a prize by Paul Jones, the Scotchman, was named the Mayflower.

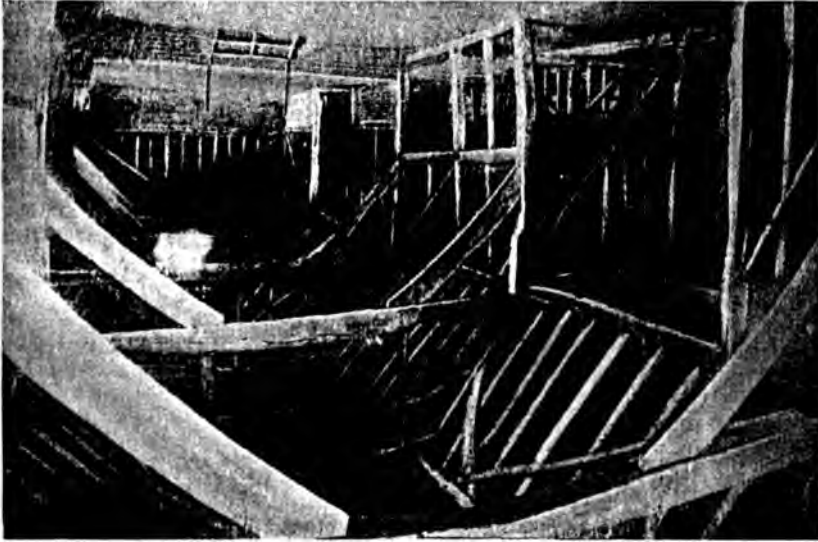
Let not the modern Pilgrim object to the testimony of the latest discussed documents, whether they concern the personnel of Pilgrims or their ship. It appears the original Mayflower was broken up in May, 1625, that her owner at that time was not Thomas Goffe, but Robert Childs, Thomas Moore, and Johanna Jones, widow of Captain Christopher (possibly *not* Thomas) Jones, who commanded the famous vessel in 1620, that a Richard Gardner was a fourth owner, and that on his property in the settlement of Friends at Old Jordans was built the Mayflower barn. One of the sacred spots in England, to the Quaker, is this place, for near by it lies the cemetery wherein are the remains of William Penn. Folk-lore, backed by traced argument, says it was the custom to break up old vessels out of service and that two canny tillers of the soil, owning a half-interest in the Mayflower, salvaged what they could of oaken ribs and planks and built them into that barn at Old Jordans.

One well-documented modern instance of the frequent transformation from warship or cargo holder on the water to static guardianship of grain on land, is seen in that of the United States frigate, Chesapeake, captured by Captain Broke of H. M. S. Shannon—the American timbers having long ago been built into a flour mill, which is still standing and in use on the south coast of England.

Going a step farther along this line, one finds that the brick foundations of the Old Jordans structure prove it was



DOOR ORNAMENTED WITH CARVINGS POSSIBLY FROM THE MAYFLOWER.



INVERTED ROOF OF OLD JORDANS BARN.



*Courtesy of The Independent.*

STABLE AT OLD JORDANS.



erected in the seventeenth century. A bracing beam has clearly cut the letters "Har," which might readily stand for Harwich, at one time the home port of the Mayflower. The appearance of the timbers prove they were once in a ship, and the carved cross braces on the barn door echo "Mayflower" to the enthusiastic delver in old records.



*Courtesy of Chase & Sanborn. H. A. Ogden.*

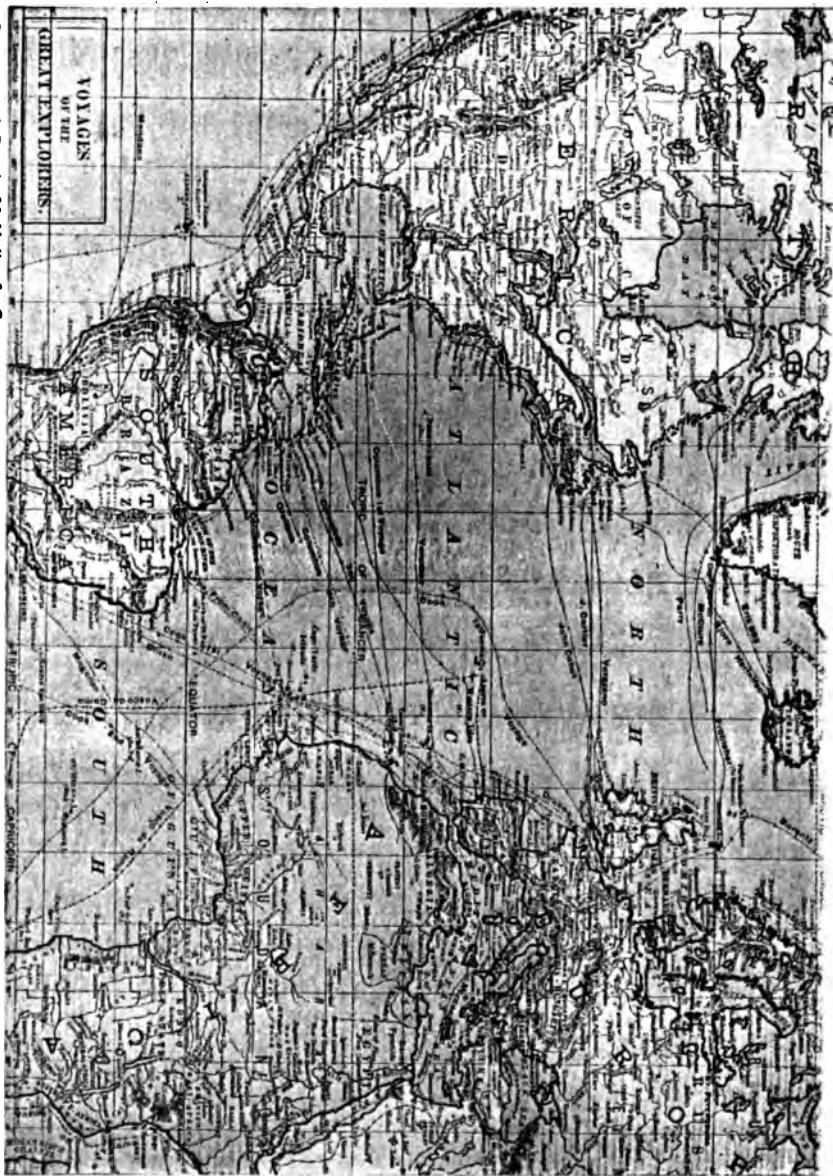
**THE MAYFLOWER FORGING AHEAD  
IN A MID-ATLANTIC STORM.**

At the meeting of the American Delegation in this barn in September, 1920, one enthusiastic newspaper reporter from London climbed the loft and putting his tongue to parts of the beams less rough or worn, declared that the taste was that of sea salt and strong.

The illustration of Old Jordans\* barn, when turned upside down, resembles the current style of shipwright carpentering, with half-round log shaped bottoms, which was in vogue during the sixteenth and seventeenth centuries. Who knows but yonder split beam is the very one drawn together by Francis Eaton with that iron jack screw (probably made at Delft, the chief hardware center in Holland), aided by willing workers doubled to their chins in the incoming icy seas. A difficult task in the slushing water of that low-studded hold, but the act prevented the drowning in mid-ocean of the progenitors of millions of present-day Pilgrim descendants!

Records show the Mayflower was about canal-boat size. Built low in the waist, the craft must have shipped waves galore when any sort of a sea was running, and forced every

\* A scant twenty miles from London is Old Jordans where Gardiner's ancient barn today, sprung into notoriety, holds forth a beckoning hand as a new shrine for present day Pilgrims to visit.



Courtesy of Rand, McNally & Co.

THE NEW WORLD DISCOVERERS WHO BLAZED PATHS LEADING TO THE CONQUEST OF THE WESTERN HEMISPHERE, AND SHOWED THE WAY FOR PILGRIM AND PURITAN FEET TO TREAD.

passenger below decks. Howland evidently disobeyed orders, as Bradford tells us he was washed overboard and miraculously thrown back by a friendly wave, aided by a trailing rope to which he clung with the grip of a drowning man. Later investigations give the *Mayflower's* length as ninety feet and her beam twenty—at all events, the craft was a very large ship for those cockle-shell days—in fact, in proportion, the *Mayflower* in 1620 may have been as great a novelty in deep water transportation as were the motives of the passengers attempting a colony.

The discovery of the compass needle in 1606 (taking the place of the crossbar of wood with metal point floating on water in a bowl, and in this form brought from China to Italy), and the charts of the two bold navigating Johns, Cabot and Smith, enabled Captain Jones to locate the latter's "sickle shaped cape." The swing head jib was not yet discovered. The cumbersome square yard-mounted sail swung fore and aft. The lateen on the mizzen mast aided in working the craft during a head-on wind, but the square sail rig perceptibly lengthened voyages.

The death of a ship in England did not mean the death of a name any more than in the United States Navy, and it is fair to assume, if the *Mayflower* was broken up in 1624, that the whaler *Mayflower*, of some two hundred tons, in service in 1654, carried in tree top and hull the right of succession. English shipping lists from the year 1620 onward, show at least forty different *Mayflowers*, including the coaster captured by Paul Jones in 1779. Some in the list of English ships both in peace and war by the length of their pedigree remind us of a Welshman's epitaph, or even of Melchizedek.

In the tercentenary year, Jealous Umbrage, on both sides of the ocean, as represented by Southampton and Provincetown, clasped hands across the sea for self-preservation, each seeking to grasp the laurels extended by grateful nations to Plymouth of England and Plymouth of Massa-



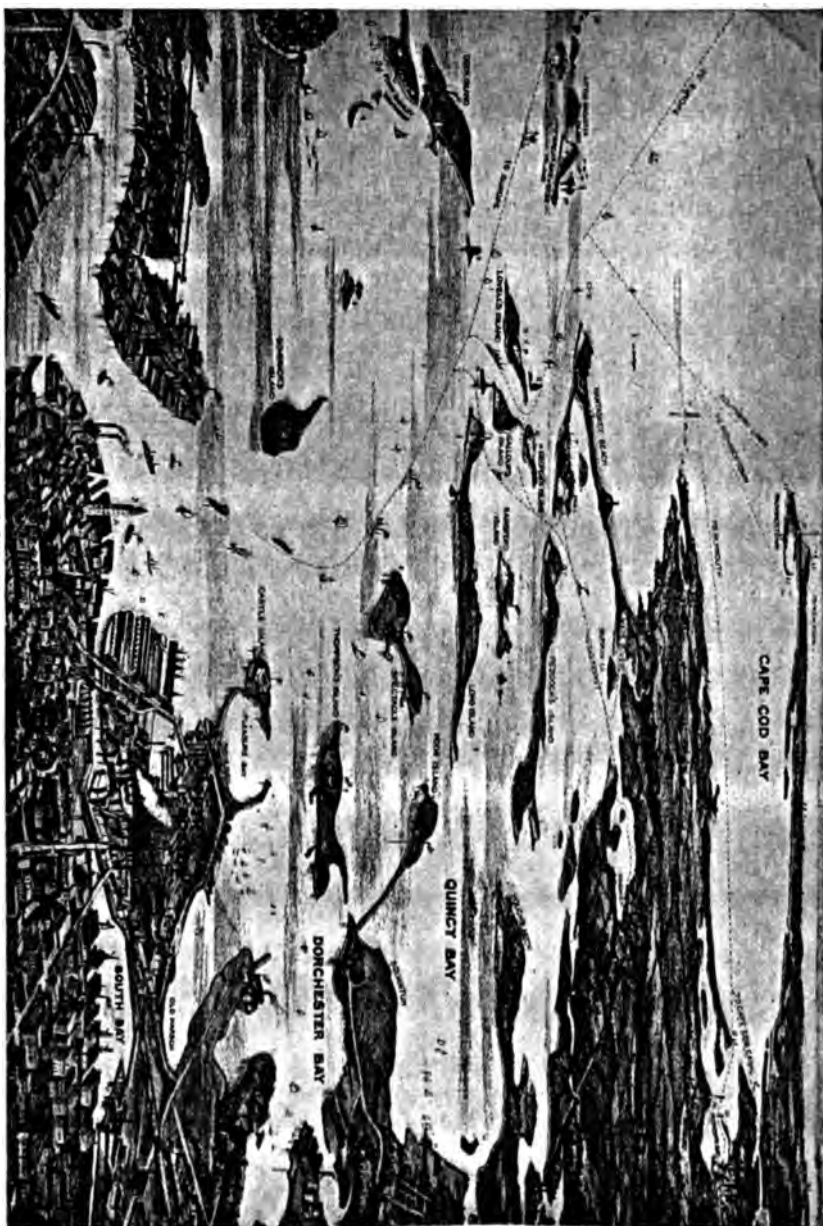
*By Permission of and Arrangement with Federal Engraving and Publishing Company, Boston.*  
THE COD-FISH-HOOKED-CAPE AT THE SOUTH END OF THE OLD BAY STATE, KNOWN AS THE CAPE-OF-ENDLESS-NAMING,  
BISECTED BY THE UP-TO-DATE CAPE COD CANAL, AN IMPROVEMENT ON THE CRUDE PILGRIM METHOD OF CARRY AND  
ROW, ROW AND CARRY TO REACH BUZZARDS BAY AND LONG ISLAND SOUND.

chusetts. Technically, it must be admitted that at Southampton the Mayflower was fitted out for the voyage, John Carver spending some £7,000 for supplies, in addition to Cushman's London expenditures.

The little Pilgrim company, aflame with religious zeal, filed beneath Southampton's ancient archway to take ship for what was to them the unknown "Land of Farnesses," told of by the prophet Isaiah, over whose pages they spent many hours of rapture. They could not then foresee that their hearts, already sick with delays and hope deferred, were once more to sink, when three hundred miles at sea they were to meet not only a storm-lashed Atlantic, but more probably even a faint-hearted captain, that drove them back to shelter at Plymouth. This landing, though only a temporary stop-off, was costly. They had to trim ship and start again, leaving behind them some twenty souls. The Speedwell, alleged by its captain to be unseaworthy, was left behind. This last was the severest blow of all. How could they trade, or in deep-sea fishing win their food and pay their debts, without this smaller craft of lighter draught?

Neither could the Pilgrims, when grounding anchor at Provincetown and a month later anchoring in Plymouth harbor, foresee what we behold, that, in the Tercentenary celebrations both Southampton and Provincetown were in a measure forced to pose as "lost towns."

These were trying days to the Pilgrim, in that long drawn out, tempest-flecked voyage. The cat grew snarly and thin. A lilac bush, slyly slipped aboard in a shawl, shriveled in the gale. A certain Mother-in-Israel, who insisted on providing for a coop-full of downy chicks found that within two months' time her pets had developed into scrawny awkward chickens. On pleasant days, each little family group took turns in building fires on boxes of sand that stood about the deck, on which to prepare food, and to warm over "cold victuals," for this was the usual method



Published by courtesy of the Union News Company of Boston, Mass.

FROM THE "COW YARD" IN PLYMOUTH HARBOR TO THOMSON ISLAND IN BOSTON HARBOR.

employed in cooking aboard ship in those days, though some vessels were provided with low, brick-paved and lined fireplaces, as the replica, in 1909, of Henry Hudson's ship of 1609 proved.

The equinoctial had given them lusty greeting in mid-Atlantic, the vessel scudding under bare poles and a beam finally buckling amidships. Again it seemed to these devout people that the Lord's power thus vividly put forth had been especially manifested to hold them firmly in their designated path, for "They committed themselves to ye will of God and resolved to proceede," proving that the question of turning back was at least discussed and may have been advised by the fainter hearted.

In mid-ocean, came that sea-born Oceanus, son of Stephen and Elizabeth Hopkins. Oceanus never proved a helpful Pilgrim, dying in infancy. The first death on the ocean was that of William Button, a servant of Samuel Fuller. Hence the number of passengers (one hundred and two) was practically unchanged, when the Mayflower cast anchor in Provincetown Harbor on this, her first voyage to the New World. A second sea burial was of a sailor rumored to be "a man of blasphemy meeting his just deserts," but why "just deserts," as all die to live? The Pilgrim and Puritan faith so stalwart, so strenuous, so full of life and energy, was naturally shot through with thoughts of death as an avenger, not a releaser and glorifier. The same spirit flashed forth when Cecil Lord Burleigh,\* Queen Elizabeth's great minister, read out of the Bible to the queen, "Bloody and deceitful men shall not live half their days."

\* Cecil Lord Burleigh, while favored with one of the highest positions in the kingdom, was physically an intense sufferer, and of ordinary appearance.



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**THE MAYFLOWER OFF CAPE COD, PLOUGHING A PATH FOR LIBERTY.**



CHAPTER V  
LANDING OF THE PILGRIMS  
AND  
FACTS CONCERNING THE LAND THEY  
PREÈMPTED

**T**HE sixty days, or thereabout, required to reach the Cape-of-Many-Names, euphoniously called by the Indians "Pamet," were in the main tempestuous. There were then no scores of lighthouses, duly numbered and stretching from Florida to Eastport, Maine, kept every night hour up to the highest standard of science and efficiency by vigilant men; no army of watchers in their lonely vigils; nor a host of life savers with manly courage and finest equipment, such as those who every year and often for days in succession, show how Nature in her fiercest moods rarely conquers man. Nevertheless, having no one to help them, the Pilgrims looked to the First Cause and discerned, fully believing, the hand of the Lord, which fanned for them a saving breeze, enabling them at the last moment to "wear" ship and veer from the treacherous Cape Cod breakers which were pounding on the outer Western bar, when the Captain attempted to head for South Virginia. The Mayflower came near foundering amid these ship-wrecking shoals.

Turning back, they reached safe anchorage on Saturday, November 11, 1620, O.S., in that wonderful harbor of Provincetown, where it is claimed twenty-five hundred vessels could easily outride the most violent gale. The ship anchored three quarters of a mile off Long Point, just around the bend of the Cape's outer hook. At times, five

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hundred sail, today, can be seen, huddling like chickens under a mother's wing, to escape the coming storm near where the Mayflower first hove to. Like the Delaware breakwater, it has proved a saviour of life and property. None more than descendants of the Pilgrims honor and appreciate the men of the United States Coast Survey. From more than one strain in the American composite, has been created the public opinion that thus built up and sustained this life-saving arm of the government, unexcelled in its efficiency in any part of the world.

About one hundred and sixty years later, on this same Provincetown shore, was wrecked with large loss of life the Somerset, one of Britain's sea watch-dogs that rode the river Charles and shelled the redoubt on Farmer Breed's Hill. Chased by a French man-of-war, the vessel ran plumb on Peaked-Hill Bar, the Graveyard of Cape Cod, proving easy prey to the death-clutching breakers.

Captain Bellamy, of the Somerset, had already looted Provincetown stores. For payment he loaned his chaplain to preach Conformity to the mulcted and exasperated Congregationalist natives, who, while deploring the large loss of life, through shipwreck, were positive in their conviction the Lord was punishing what Cape Codders called the "lowest of low-down treatment."

Today, Long Point shows a steadily burning white light, which streams far out to sea. In close sequence comes "Wood-End's" fifteen-seconds-a-gap red flash; in its turn, overtopping in height is the Highland's fixed light. Fantastic rumor has it that this hillock was discovered and christened by Norsemen as a true Land's Fall. All three of these beacons give accurate safety-bearings to present-day mariners.

The Pilgrim journey from shore to shore practically ended, when the little vessel began to wallow in the sea-trough, close to the danger line of dashing billows. These forever and a day incessantly tumble, making a continuous

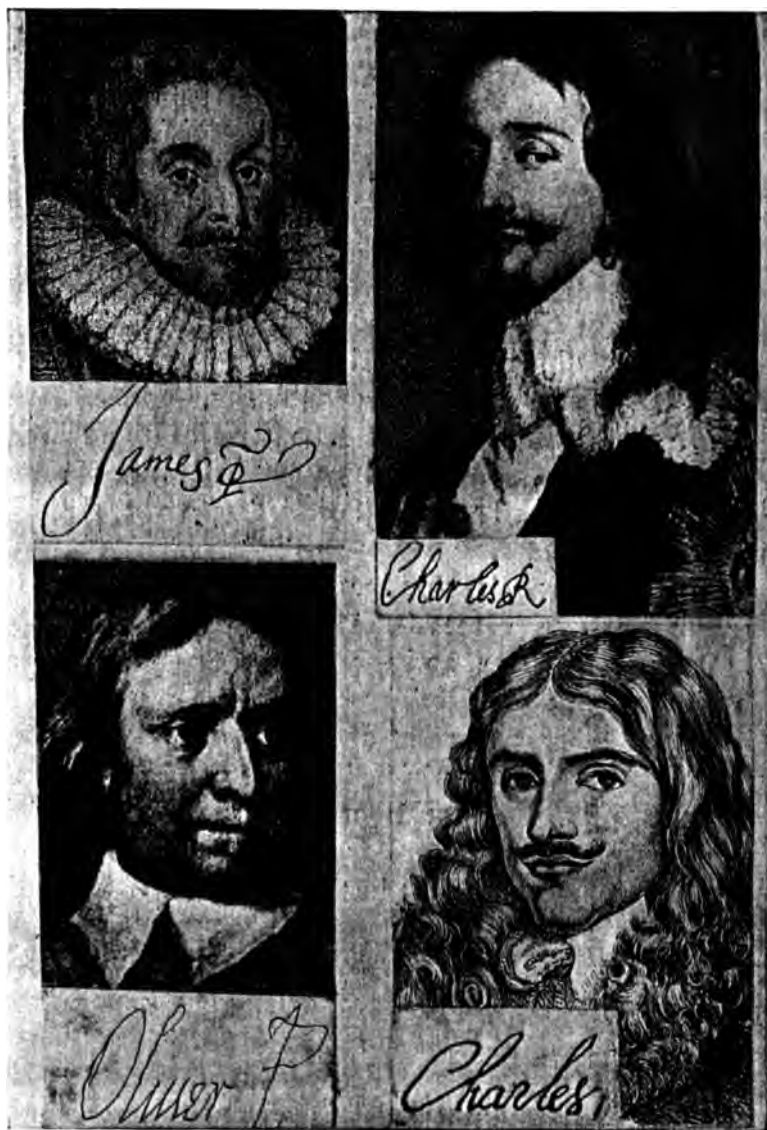


THE SPARROWHAWK OF MAYFLOWER TYPE WRECKED IN 1626.

sheen of white foam for a full half mile off shore. The booming cadence 'gainst Cape Cod's Death Shoals never ceases. Brusque and possibly blasphemous was Captain Jones' order "wear ship." It was given in the last second of time and prevented the sand tentacles that stretch seaward from clutching the Mayflower in a death grip.

What sand bars of Cape Cod failed to do to the Mayflower, they have succeeded in doing disastrously to over two thousand staunch and goodly vessels from that hour to the present. A stroll along shore will frequently bring into view and touch prey of the sea semi-engulfed in sand.

In the front rank of the very first of those two thousand or more vessels that have gone down before billows of the Cape, is this gaunt ribbed sea-speeder, the Sparrowhawk, which Governor Bradford tells us was wrecked, in 1626, at Orleans. It is the privilege of the visitor to Pilgrim Hall, Plymouth, to put his hand on the keel, stern-post and rudder of the time-worn, sand-thrashed, worm-eaten lower works of the craft built along Mayflower lines, though much smaller, three centuries and more ago. Again we call attention to the relatively large size of the Mayflower, yet, if there was contrast in 1620, let us think of 1909, when the exact model of Henry Hudson's ship "The Half Moon" was carried over the Atlantic as freight on a



THE ELEVEN DIVINE RIGHTERS, BARRING CROMWELL, WHO FANCIED  
THEY RULED NEW ENGLAND.

part of the fore deck of a steamer of the Holland-American line without disturbing passengers and scarcely limiting the space for promenading.

Though but two on the Mayflower are known to have come from Scrooby, most of the passengers were more or less of "pure English blood," that is, born in England, though the names both in Leyden and in New Plymouth show Flemish, Walloon, French, and Dutch ancestry among males and females. No Hebrew, Irishman or Scotchman, so far as known, were passengers in that first Mayflower, though people of Scottish, Welsh, Irish, and Netherlandish descent came in the later Pilgrim ships.

That Leyden Separatist community, with its eight nationalities represented, was a true type of the American Republic, and its spirit of harmony a true symbol of genuine Americanism. In fact, Separatists were Americans before their time.

Of the male passengers on the Mayflower including servants, thirty-two came from Norfolk, seventeen from Kent, eleven from Essex, and the remainder from the North. Their long stay in Holland had given the wanderers their public school lesson and most of their political experiences, besides mellowing their spirits, it is therefore no flattery to say that the Pilgrims were liberal and broadminded; in a sense cosmopolitan.

The Town Meeting, first in the New World worked out by the Pilgrim, came in quick succession from Saxon, English and Jute tribes, to the day when tailors were hide-merchants. The common inheritances of England and Germany cannot be ignored. It is to the glory of the English race that these inheritances have been so nobly developed, to the blessing of all humanity. These men of faith and prayer on the Speedwell and Mayflower had more to do with the government of this world, and certainly with its improvement, than certain able sinners of fame who wore crowns and claimed divine right to rule their fellows.



The line of the eleven Divine Righters (barring the Great Commoner), who imagined they ruled New England, began with James I and ended with George III. These



GEORGE III.

monarchs held the tiller of England's ship of state during the settlement and development of the thirteen colonies to the hour of the signing of the Declaration of Independence. At various times, with the exception of Oliver Cromwell (who, in fealty to principle, gave that inconsequential slap at queenly Virginia) they hectored and antagonized the entire sisterhood of thirteen states until the smouldering embers burst into flame during the reign of our Revolutionary War King, George III.



A SECTION OF THE LAND WE LOVE.



The two New England Charters of Charles I, 1628, and William III, of 1691, proved to be thorns in the side of the Divine Righters. To live abreast of them and hold peace in the family across the sea kept both King and subject in continual turmoil, finding final outlet in the Revolution.

New England, the land of our fathers, built up out of a wilderness from snow-crowned Mt. Washington to that sheet of water, Long Island Sound, in some ways the most wonderful in the world, is dear to the descendants of both the Pilgrims and Puritans. Rich in forest-fringed lakes, dotted with isles of beauty, indented on its ocean and Sound front with ideal harbors, and edged by a picturesque reach of rock, beach, bluff, and lowland, walled in by the Appalachian chain striking westward from Rhode Island, it is inwardly adorned with a chain of city, town, and country homes to its farthest borders! What wealth of nature, art, tradition, and history! The United States and her millions of sons and daughters re-echo the praises of the Pilgrims, fathers and mothers all. From across the sea, like an Alpine stream of sweet harmonies, multiplied in the distant mountains are the plaudits and celebrations, not only in the motherlands of Europe, but even on continents afar.

It was no "right little, tight little island" which in 1620 the forefathers had reached, but a huge continent, in the main shrouded in obscurity. Nevertheless, because of the adventures of scores of daring discoverers and explorers, it was steeped in romance and mystery. It was at once an Eldorado of promise, and an abysm of Stygian darkness. Flashlights from Spain, Portugal, England, France, and Holland through Columbus, Cabot, Vespucci, Cartier, Verrazano, Champlain, Hudson, and Smith brought into relief the faces of our English ancestors, and kindled in their souls an insatiable curiosity to see and prove for themselves.

The experiences of these pioneers, many of them set down with authority, others in garbled record, and passed from mouth to mouth, portended also horrible calamities.



**POWERS OF SEA, AIR, AND DARKNESS WERE BELIEVED BY MANY TO  
LIE IN WAIT TO DESTROY THE MARINER.**

They were to face a land overrun with wild beasts and wilder men. Contact with these would mean death, either by tooth, claw or flame, and the cutting of collops\* of flesh from the bodies of those seekers after religious freedom.

Like their Master and Great Captain, who, for the Christian in the Golden Rule, laid down the law of initiative for good, they led where others followed. While the Forefathers relied somewhat on the descriptive pamphlets of Captain John Smith, which had been scattered through the British Isles, and upon the continent, and what information Hudson, Block, and others after them brought, for their opinion of the New World, it is fair to assume that Robinson, Brewster, Bradford, Winslow, Carver, Standish, and other Pilgrims were well versed in both the reputed and the proved happenings on the continent in which they planned to cast their lot. Among the Puritans were many University men, such as Endecott, Higginson, and Winthrop, who had read widely on these themes. Nevertheless, the painstaking research by the cartographer and the historian of intervening years makes our view, in a twentieth century summary, much clearer than that of the befogged seventeenth.

The Free Churchmen in Leyden, had no doubt heard, in more or less distorted form, those same narratives of pre-Columbian times written in the mediæval spirit, which had fired the Great Admiral to seek that new route to the Indies. The Pilgrims closely studied the past and present doings of many a Spanish galleon that cleft the waters of the New World. As household words were the acts of Spanish grandees, explorers, and especially of those sea-banditti, who ever threatened and often accomplished the death of both Englishman and Frenchman. This was not only exemplified by the Spanish massacre of the Huguenots in Florida in 1565, but also as late as 1648 by the brutalities of the Dun-

\* Bradford used this quaint, expressive word, possibly taking it from Shakespeare, whom he may have seen if not known.



## DANGERS OF THE "SEA OF DARKNESS."



## THE BELIEFS OF THREE CENTURIES AGO.

kirk pirates, who nailed the hands and feet of the captured fishermen to the decks of the ships they sunk, and held for ransom all passengers likely to be profitable. The contracts of ministers and schoolmasters bound for New Netherland contained clauses providing for their ransom in case of imprisonment, or for indemnity in case of death at the hands of these enemies of the Republic.

One wharf at Rotterdam was kept for the special purpose of hanging after short shrift these Dunkirkers, when captured.

Today we know in more accurate detail the story of the attempts at settlement of these first oncomers to our land. In the minds of the Pilgrims who were nearer the acts of cruelty, it required the courage of crusaders to meet these fearsome, unknown issues. Nevertheless, the urge of a restless, adventurous race, the stir of religion within, and the lure of the unknown to these pioneers who had already dared, facing exile and loneliness, combined to give the precedents of success in the face of difficulties which, if wholly foreseen, would have been deemed impossible to surmount.

Yet there is such an entity as race-mind, and there still lingered in the thought of Europe as to the Atlantic, black, overshadowing premonitions of disaster, which added gruesomeness to the horrors of that Sea of Darkness. The very name embodying the thoroughly believed legend of a lost continent (Atlantis)\* which, in turn, gave the new names as of a recovered domain to the Antilles (*ante-insulae*), or islands fronting (the continent) America, tells its own story. The belief in that Falling-off-Place, which in spite of plummet line, compass, the discoverers' published records, and reports from far-off settlements, enhanced by the expected terrific storms with which the little vessel would

\* How far we of today can combat the opinion of Plato and other authorities, who believed that Atlantis existed and was submerged, some 15,000 years ago with its four million inhabitants is an interesting query.

probably battle in mid-Atlantic, still lingered in the minds of some otherwise well-balanced Pilgrims. Perhaps some at least of those who returned to London, in the alleged unseaworthy Speedwell, were only too glad to shirk the ocean test.

The big fish, outlined on the map, after being struck and used as a landing-stage, smiles benignly, under the command of Christ, who is steering the smaller boat, with its cowl-robed cargo, to a safer haven than proximity to a breathing-thing big enough, with one swish of its ponderous tail, to sink a ship with its human freight.

Intrepid ocean-seasoned mariners intuitively joined the ranks of the learned in the belief that irresistible and terrific powers of evil lurked in horrible physical forms which overbrooded and dwelt in that unexplored realm of disaster, the Sea-of-Darkness—that watery waste lying beyond Gibraltar straits and the Pillars of Hercules, ending in the Falling-off-Place.

Thus did the people of that age religiously and fear-somely swear by conceptions that have been proved to be grossest misconceptions. Yet who knows but the model of the giant squid, hanging in the Smithsonian Institute and representing marine carnivora, whose existence is thoroughly proved, is a descendant of bigger fish inhabiting ocean depths in the dark ages of the world? The feats pictured by the artist of the sixteenth century as performed by now nearly extinct creatures may have belonged in the domain of reality. In fact, present-day savants state that the breeding ground of the octopus, known as the Flemish Cap, some three hundred miles off Newfoundland, may be inhabited in the depths by enormous cuttle-fish that rarely if ever come to the surface. Quite able as they are to capsize a vessel, their proportions are as proved by fish found, which, including tentacles, were one hundred and thirty-five feet in length.

Among sea tales of England and France, one finds a weird description by the French writer, Denys de Montfort,

who graphically pictures this tragic ending of a naval battle. Admiral Rodney had on April 12, 1782, captured six Dutch men-of-war from the French off the West Indies after his investment of the Island of St. Eustatius, where the American flag received its first foreign salute, on November 16, 1776; whence also probably half of our supplies, in the form of munitions of war, were obtained from 1776 to 1781. According to de Montfort, these French frigates with four convoying English ships were seized in the grip of the octopus or Gargantuan squid, and dropped into Davy Jones' locker in short order. This yarn has shuttle-cocked for over a hundred years between disclaimed truth and believed falsehood.

The world's debt to Charles Christian Rafn is of more than passing moment. His square jaw indicates the man's grip on any subject with which he might grapple—in this case musty Norse records, from which he traced the journeys of the Viking kings and located their settlements in Vineland.



CHARLES CHRISTIAN RAFN.



SAGA TALES OF NORSE DISCOVERERS OF AMERICA WERE NOT LEGENDARY  
TO THESE TWO DEEP STUDENTS OF HISTORY.



THE PRIMITIVE AMERICAN  
DWELT IN A CAVE—AND  
WELL EARNED HIS NAME  
OF CAVEMAN.



PUNY AND PRIMITIVE ANCESTORS OF THE RACE HUNTING MAMMOTHS.



The doings of these Norsemen, who feared neither God, nor man, nor devil, portrayed first in voluminous mouth-to-mouth statements and then recorded by the Skalds or Sagas, were published to the world in 1837. The well-known tale,

whether fact or fancy, of how those first European footstepers trod the sands of Cape Cod fills a historic gap in a manner both graphic and reasonable.



A PAGE OF SAGA MANUSCRIPTS.

When in the early nineteenth century Charles Christian Rafn recognized this page of American history, and later recovered scores of other Saga records that had been securely hidden from the sight of man since 1435, he undoubtedly felt much like the Viking Sea King who sailed the harbors of Norumbega in the tenth

and eleventh centuries, for the Norseman thrill of discovery was joyfully his.

In this Chart of Antiquity, resurrected, retraced and added to by Charles Christian Rafn, the Norsemen outlined, with painstaking exactness, the Atlantic shore from Iceland, Greenland, and Maine, to Florida and the Bahamas, as these oncomers mapped the coast line from their crude sailing craft one thousand years ago.

The late Professor Eben N. Horsford,\* who died in

\* Horsford was a discoverer, not only in the antiquarian, historical, and geographic fields, but he puts a new face on Christian missionary achievement, by revealing to the world the once unknown Christian continent of faith and thought. In Welleasley College, Horsford devoted a room to the gathering of literature from the peoples that had no literature, i.e., until Christianity came. In other words, Horsford made a collection of languages reduced to writing, of alphabets made, of grammars and dictionaries printed, and, from the translated Bible, the nucleus of literature—all created by the missionaries who explored the dark world's mind.



WHEN MONSTROUS-TOED BIRDS WADED IN THE CHARLES, CLOSE TO  
HARVARD'S STADIUM.

LEIF ERIKSON'S HOME. LANDING OF THE NORSEMEN.

1893, for years Rumford Professor at Harvard College, one of the founders of the Lawrence Scientific School and builder of the memorial Norumbega tower in Weston, some thirteen miles from Boston, followed closely Charles Christian Rafn's



*Courtesy of Chase & Sanborn.*

HOME BUILDING ON THE SANDY CAPE

lead. He threw down the gauntlet into the tourney-field of scholarship, challenging many old local traditions. He stated, for example, that neither Breton French nor the English discoverers in the fifteenth, sixteenth, and seventeenth centuries are responsible for these evidences of occupancy — sufficiently abundant to the critical eye on our shores—but rather the Norsemen. In view of existing and verifiable traces, critical investigators admit that Horsford's contentions are in the main fairly well proved.

The Sagas tell us that mainly in Vineland, were conducted the mercantile interests of Norse explorers. Their trade was in furs, fish, masur wood and agricultural products. Depleting the land of masur wood forced their return.

This traffic and barter extended over a period of fully three and one-half centuries, from the year 1000, until the last Norse ship put back to Iceland, which was rumored

lead. He threw down the gauntlet into the tourney-field of scholarship, challenging many old local traditions. He stated, for example, that neither Breton French nor the English discoverers in the fifteenth, sixteenth, and seventeenth centuries are responsible for these evidences of occupancy — sufficiently abundant to the critical eye on

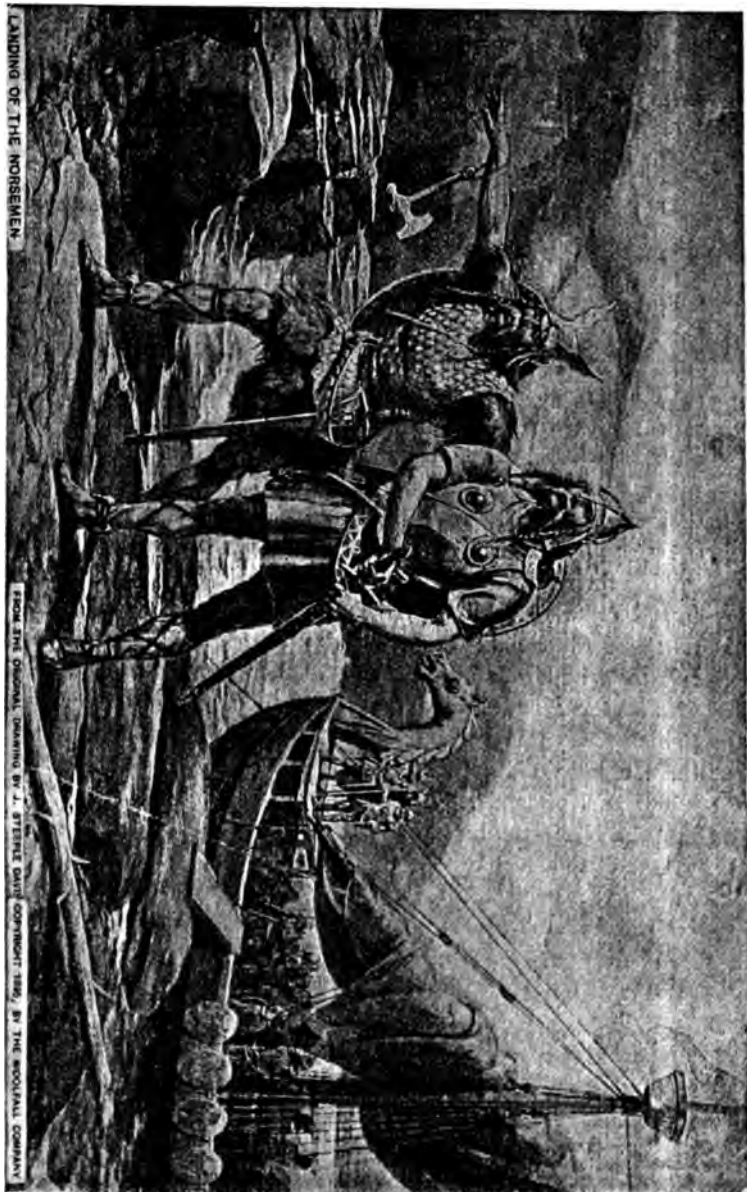
## HISTORIA VINLAN- DIÆ ANTIQVÆ.

*Partis Americæ Septentrionalis,  
ubi*

*Nominis ratio recensetur,  
fusus terræ ex dierum bru-  
malium spatio expenditur, soli ferti-  
litas & incolarum barbaries, per-  
egrinorum temporarius incolatus &  
gesta, vicinarum terrarum no-  
mina & facies*

*Antiquitibus Islandicis in lucem  
producta exponuntur*

*per*  
NORSE RECORDS.



By arrangement with the Jones Bros. Publishing Co.

THE MOOT QUESTION, DID THE NORSEMEN COME, AND IF SO, WHEN?

to be about the year 1347. It was in the millennial Christian year that Leif Erikson discovered Cape Cod and founded Norumbega on the banks of the Charles.

It detracts somewhat from Pilgrim and Puritan prestige, considered as purely New England pioneers, to realize that these red-haired, white-skinned, athletic Norsemen may have trod the sand dunes of Cape Cod, lived on the shores of the Charles, and applauded man and beast, in feats of strength and skill, in the first Roman-like amphitheatre built in America; and this six hundred years before the Mayflower dropped anchor in Provincetown harbor! Yet there have been very few discoveries, inventions, and eureka's, in any domain of thought, that were not found by later research to be rediscoveries, or merely the expression under more favorable environment of resources of what had been thought out before. The truth in the oft told first chapter of Ecclesiastes has been over and over again demonstrated.

These sea barons of whom one heard no more for centuries were forgotten, but their case is no more remarkable than that of the loss of the story of the Pilgrim Fathers, from 1690 to 1850, out of the consciousness of English speaking people, or that of the Walloons, the first home-makers in the Middle States. "History is a resurrection."

To all intents, America was as lost a continent as Plato's Atlantis, until the fifteenth century, save as Madoc, the Welshman, son of Owen Gwynneth, quarreled at home, and is believed to have duplicated history by making discoveries abroad, in this case in 1170 A. D. finding Florida—that is, if one is to credit what is told in the book of the Reverend Richard Hakluyt, entitled "Divers Voyages." This work published in 1589, during the reign of Queen Elizabeth, doubtless aided in luring the Separatists to America. Richard Hakluyt's tomb is rightly placed in that Mecca of ambitious Englishmen, Westminster Abbey.

This new land, according to Saga tales and discernible vestiges of occupation and of habitations found therein, be-



ROWLOCK OF THE VIKING SHIP.



NORSEMEN ON THE COAST OF GREENLAND.

**THE NORSEMEN WHO FEARED NEITHER GOD, NOR MAN, NOR DEVIL.**

came the abiding-place of the Vikings. Historians aptly called these first hardy oncomers Norsemen, or men from the north, or Norway, as they breasted tempestuous ice-laden seas in small open boats, and like Father Noah, took live ravens as pilots to discover unseen shores.

Of formidable appearance, they made dreaded opponents, garbed as they were in chain armor, crowned with winged helmets, and equipped with long heavy swords. These progressive sea rovers of the Old World reached New England fully four hundred years and more after some admirers of the Chinese claim the palm of a virgin discovery of the Western World under the name of Fusang—which severely critical scholars locate at the terminal of the trans-Asiatic railway, that is at Korea's chief seaport of Fu-san, of historic fame in war and peace.

After that excursion-visit of Madoc and his followers to Iceland in 861, over one hundred years appear to have elapsed before venturesome Norsemen forced their way through the ice floes to Greenland, first reaching Iceland under Eric the Red, who named his settlement Ericsfiord. It was Biron, an Icelander, who in or about the year 1000, trying to repeat that Greenland trip, was blown by contrary winds to the North American coast. It was his tales that stirred the progressive Eric and his son Leif the Lucky, to make other journeys. These were to Helluland, Flat-Stone-Land, or Newfoundland, and Markland (Woodland) Nova Scotia. They then sailed southerly to the country then named Vineland, founding the settlement known as Leifs-budir (Leif's shacks or booths).

With three ships, one hundred and forty hardy followers, domestic animals, and supplies, Thorfin, the Norseman, finally reached Buzzard's Bay and Martha's Vineyard. Sailing farther southward, he founded the colony where Snorre,\* that first American citizen and first native American author, the predecessor of a Cooper and a Hawthorne in or about

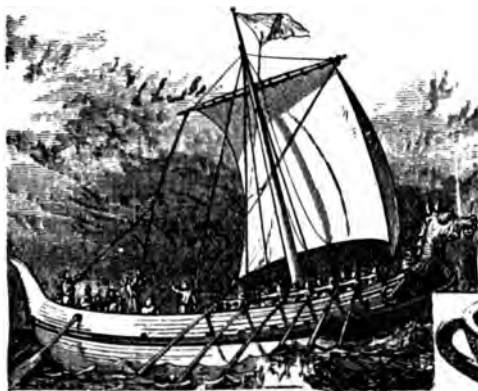
\* Some authorities claim Snorre was born north of Vineland.



LEIF ERICSON'S VESSEL



PROW OF  
ANCIENT  
WAR-SHIP.



FLOKKO SENDING OUT RAVENS



CABOT DISCOVERING THE CONTINENT.

THE KEEL, SAID TO HAVE BEEN INVENTED BY THE NORSEMEN,  
MADE SAFER NAGIVATION.



the year 1000 first glimpsed Earth Light somewhere near Vineland on the New England coast. It is due to him that much of the Saga lore is believed to be true.

In the meantime, Thorhall, one of Thorfin's first lieutenants, had the unique distinction of sailing on a straight-line across the Atlantic, but from West to East, being blown by gales to the coast of Ireland. There he met the usual fate of the times for interlopers adrift when landing on strange shores; for he was enslaved. This coming of the Norsemen was full five hundred years before Columbus, with his riff-raff crew of criminals and quay-loungers, tumbled ashore on the little Bahama Isle, in fear and thanksgiving, to say mass, as they, when in danger of foundering at sea, had promised on their knees to do.

With the fever of discovery mounting to high tide, kinsmen quickly followed Thorwald, who, in 1004 A.D. was forced to cease effort by an Indian arrow that pierced the heart of that brave Norseman. The first cemetery at Cape Cod was started when he was buried. It was definitely called Krossanen (Promontory of the Cross) at the dying man's behest, for in the death-hour his mind reverted to the solace of the religion of his Fathers. By the searchers among the dead his grave has been located as on Roman-nosed-Gurnet, rather than on Point Allerton, in Boston Harbor.

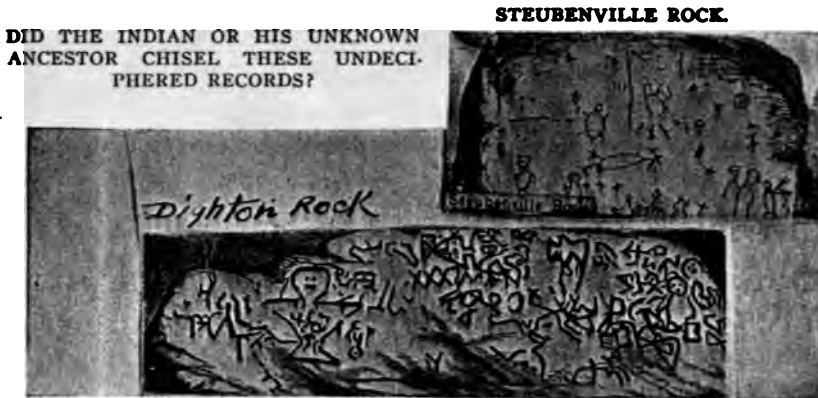
Thus died Thorwald, who, rumor says, sleeps his last sleep amid the sand dunes.

Family fealty caused Thorfin and his wife Gudrida to brave stormy seas to reclaim Thorwald's body for burial in the land of his nativity, yet as on many such sacred errands before and since, the would-be rescuers were themselves cut off by the Destroyer. Dust and ashes reverted to dust and ashes, mingling with those of the Norse brother afar from his birthland.

The Newport windmill tower of Benedict Arnold's grandsire, in modern times, appears to have been looked upon



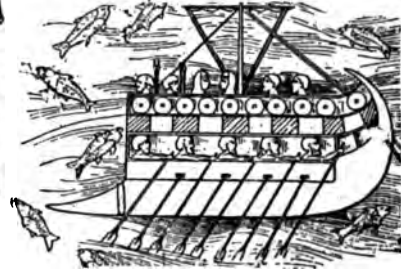
NORUMBEGA AND NEWPORT TOWERS AND THE FOLK LORE WHICH STILL CLINGS TO THEM.



DIGHTON ROCK, A STUDY FOR THE ANTHROPOLOGIST.

as a Norse ruin. The architectural details of Newport's stone tower, however, seem to prove that the building existed prior to the twelfth century, even though Governor Arnold did thriftily utilize the efforts of these ancients as a wind-mill. About 1836 an armor-encased skeleton was disinterred at Fall River; exposed after a shower that washed away an embankment. Unfortunately this relic was later destroyed by fire. In spite of Longfellow's poetic interpretation, "The Skeleton in Armor," when judged by the metal and its treatment through forge, anvil and sledge, proved not to be a Norseman's skeleton. Dighton Rock, of alleged Norse fame, on the Taunton River, tide awash, and the rock at Steubenville, Ohio, are to the majority simply crude examples of Indian pictorial art. Setting aside these facts, the doings of Leif Erikson and his Norse kinsmen in Vineland, stand in the minds of many on firmer foundations. On the banks of the Charles River (Quinchequin) near Mt. Auburn's classic shades, Professor Horsford located the home of Leif Erikson, who is worthily commemorated in a statue on Boston's Commonwealth Avenue. On Wellesley's college campus Norumbega cottage was named in honor of its staunch friend Professor Horsford.

Though records of pre-Columbian discoverers appear



WHETHER VENETIAN, SPANISH, OR SARACENIC, KEENLY INTERESTING ARE THE SEA CRAFT OF THE EARLY CENTURIES.

THE COCKLESHELL CRAFTS OF THE ANCIENTS.

somewhat misty, scientists, who have found that Welsh words and phrases were freely interspersed in the language of several Indian tribes—notably in the Red River section amid the White Indians—believe that they can fully corroborate the claim that Madoc, the Welshman, or some of those ten lost Welsh ships, were factors in unveiling America to the world's gaze.

Good browsing fields for Columbus, were Norse and Welsh records! The Great Admiral's bent for sailing into unknown seas was vastly augmented by frequent trips to Iceland, that Isle of Thule, teeming with Finland lore of the mysterious land beyond. We must not forget that Columbus' first wife was the daughter of Palestrello, the navigator. Her dowry included musty maps and voyaging records. Perusal of these, together with the annotations of Marco Polo and John de Mandeville—that Munchausenly inclined writer

of the fourteenth century—and the voluminous letters of Toscanelli, continued for eighteen years to fire Columbus' ambition before his opportunity came. These documents suggested—yes, even plainly stated—how easily one could



1467 ICELAND.  
1492 BAHAMAS.  
1498 TRINIDAD.



FLEET OF COLUMBUS SAILING FROM PALOS.



ΧΡΟΙΣΤΟΦΟΡΟΣ  
THUS WROTE COLUMBUS,

= CHRIS  
TOPHER.



LANDING OF COLUMBUS

reach Japan and China by a western route. Columbus was no carpet knight, but rather was armed cap-a-pie through continuous, painstaking preparation, and long before His Hour was eager for the challenge and the test of the waiting centuries.

The steps leading to our nation's Temple of Fame, of which the Pilgrim and Puritan laid the foundations were based on that corner-stone laid October 12, 1492, in San Salvador, by Christoval Colon. It was by one step at a time that the Pilgrim and Puritan with their descendants in the twentieth century became the Americans of the Hour, who stand on heights which place the world at their feet.

As the Star of the East guided the shepherds to the birthplace of the infant Saviour, so the commercial Star of the East visualized to the Discoverers a possible northwest passage. In the trail of these explorers came disease and death to the unhappy countries they traversed. It was due to such hardy mariners as Columbus and Cabot that the individuality of the Pilgrim was not lost in Holland.



A CONCEPTION OF FAIR CATHAY, THE LAND OF SILK, SPICES, AND GEMS.

Fair Cathay, that Kohinoor of the Orient, flashed its rays for centuries tantalizingly before the hopeful eyes of discoverers. Meanwhile many of the stories in the Arabian Nights Entertainments, such as those of Sinbad, the Sailor, based on voyages to China, furnished popular material for romance which in time drifted into Europe. The Turk, capturing Constantinople in 1453, passed the time of day, as he cleft asunder with his scimiter the richly laden caravans and their guards that in an unbroken line had for centuries traveled westward to robe the person and gladden the heart of Europe's fifteenth century élite.

How to circumvent the avaricious, plundering Turk and reach Cathay by a direct and protected water route was, after 1453, the mirage that seemed to beckon Columbus, Vespucci, Magellan, Vasco da Gama, Balboa, Henry Hudson, and Nordenskjöld to brave disaster and death. Nordenskjöld in 1878 proved the existence of such a route by sailing over the northeast passage from the Atlantic to the Pacific—which, however, because of ice can never compete with the ocean path in sunny climes. None the less the Norse navigator demonstrated a northwest or east passage by water to India, and the Japanese, today awakened to new life through

American enterprise, gave the nineteenth century Norsemen a warm welcome.

As an understudy to cousin Columbo, the young Columbus first sniffed gunpowder and quivered with the thrill of battle off Cape St. Vincent, proving the kind of man who led the Discoverers across the Atlantic and marked one path over the trackless waters for the American colonists. This strenuous apprenticeship under Mars fitted Columbus for deeds of daring as well as prodigal bloodshedding. Neither hatred of men nor the pitiless driving



power of the simoon altered muscle or action of the inflexible Admiral for whom death had no terrors.

Though the christian name "Christopher" means Christ-Bearer, yet the life story of Columbus (which means a dove), except for the glory of his great discovery of a small fraction of the American continent, was one of disaster. His

main cargoes seem to have been rum for the Indians, women for his men, and the enslavement of natives of the fair isles which he discovered.

Yet he carried the *first* Red Cross ever seen upon the Atlantic Ocean. It was painted luridly on the front sail of the Santa Maria. On the stern of the vessel a portrait of the Virgin and the haloed child Jesus revealed to the New World the professed holiness of Columbus' mission. This was the fashion of the southern European nations. That great Spanish Armada sunk by the English and Dutch cannoneers or wrecked at the Orkneys carried an immense, varied and resplendent picture gallery on its sails and on the stern of the galleons. To cross the Sargossa Sea, under stress of tempest-driven billows and a blackening sky, appeared to the superstitious minds of the sailors as if forcing the very gates of Hell.



*Courtesy of Paul W. Bartlett.*

COLUMBUS, THE MAN WHO  
MADE THE FIRST PRO-  
NOUNCED MOVE WEST-  
WARD.

Columbus saw the smoking peaks of Canary's Tencriffe fade in mist, before he entered fully into the fabled Sea of Darkness. Each day's sail westward, to the minds of many of the crew, brought them nearer the Falling-off-Place, which would make, they feared, an abrupt finish to life's journey.



Through the tragedy of Fate, indefatigable Columbus (Christoval Colon) whose indomitable courage and supreme efforts skirted the Promised Land almost within sight of Florida, lost to a lesser light, Vespucci, the prestige, glory and wealth that discovery of the Main Continent should

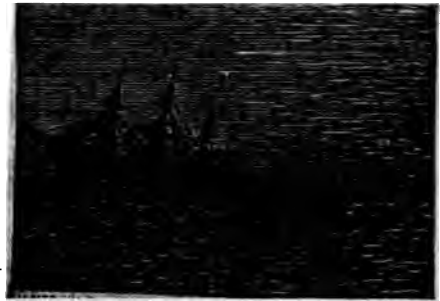


DEFYING THE TEMPEST.

have brought to this man - of - destiny. A swing of the rudder northward, and North America might possibly have been a Spanish nation of Roman Catholics. Pinzon after his prospecting trip in a small boat, ahead of the caravels when he saw land birds heading south - south-

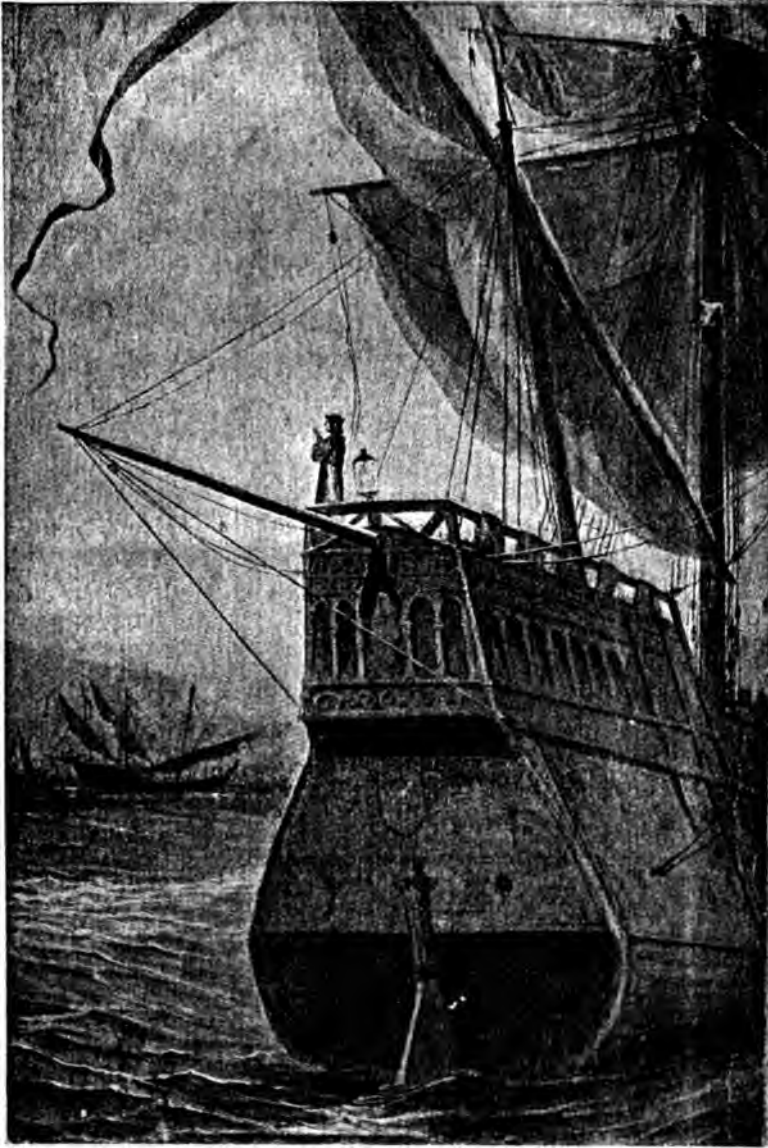
west, persuaded the admiral, against his better judgment, to steer southwest, landing the expedition among the Bahama Islands, on Cat Island Point.

The enormous wealth, of Kublai Khan, as shown in golden ceilings and jewelled ornaments, incited the cupidity and ambition of every discoverer in Europe, then relatively a very much poorer continent than Asia.



COLUMBUS ON THE SARGOSSA SEA.

Toscanelli's map of 1474 was spread on the cabin table of the Santa Maria and closely studied by Columbus, day and night. It shared honors with the astrolabe, invented by Hipparchus, which amazingly lightened the Great Admiral's task.



*From Ellis' "History of Our Country" by courtesy of The Jones Brothers Publishing Co*

**COLUMBUS' FIRST SUPREME MOMENT.**

The popular fallacy that the world had been largely surveyed is flatly contradicted by the published chart of the earth's surface.



COLUMBUS AND HIS CREW REDEEMING THEIR PROMISE.

In the four and a quarter centuries that have elapsed since Columbus knelt in prayer on Cat Island Point, on that fair October morning, in 1492, when continental America was still unknown, accurate topographical data show that even now but one-seventh of the sixty million square miles of the earth's surface has been plotted. The other six-sevenths has either been mapped from rough sketches or guessed at, and doubtless within bounds is the usual estimate that it will take another two centuries with the best known methods of science and art to complete accurate topographical knowledge of Mother Earth. Hence the need for geographical societies. Man has not yet fulfilled the Creator's command, for not more than a fraction of the



COLUMBUS' DISCOVERIES.

earth has been replenished and subdued. Humanity still needs to hearken to the voice of God, given by Isaiah: "I formed the earth to be inhabited."

Vault the taffrail of the Santa Maria, and with Joaquin



PAINTING THAT DECORATED THE STERN  
OF THE SANTA MARIA.

Miller (Cincinnatus Herne) stand by the side of Columbus and listen to the colloquy between the great man and his second in command:

"Why now not even God would know  
Should I and all my men fall dead;  
These very winds forget their way,  
For God from these dread seas is gone;  
Now speak, brave Admiral, speak, and say  
He said 'Sail on, sail on and on.'

"My men grow mutinous day by day;  
My men grow ghastly wan and weak."  
The stout mate thought of home; a spray  
Of salt wave washed his swarthy cheek.

"What shall I say, brave Admiral, say,  
If we sight naught but seas at dawn?"  
"Why, you shall say at break of day,  
Sail on! sail on! sail on! and on!"



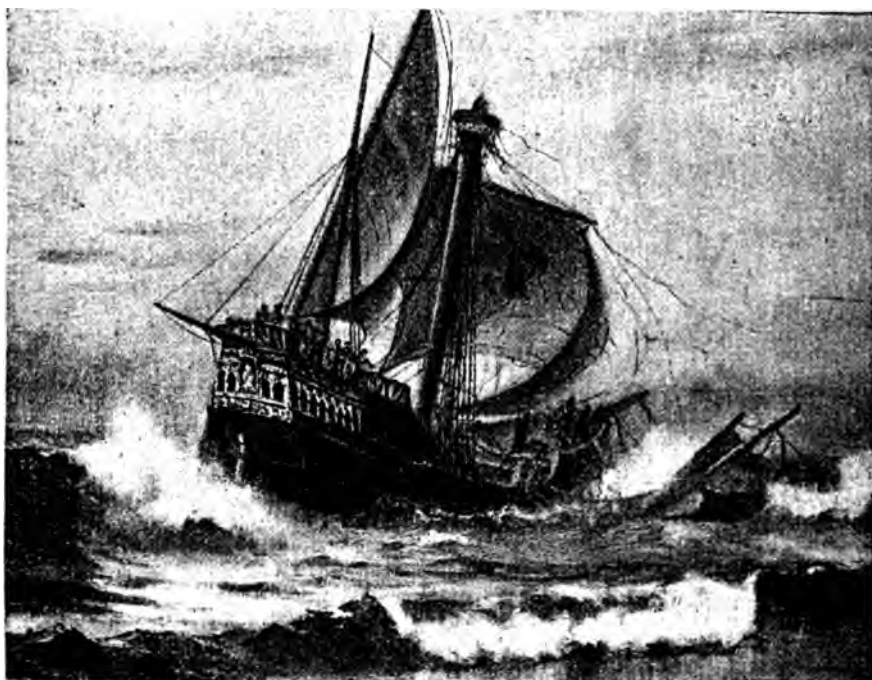
The Santa Maria, the Little Flagship of Columbus, with whose memorable  
courage American history begins.  
*Courtesy of The Jones Bros. Publishing Co.*

**THE ONCOMING SEA CONQUEROR.**

An entrancing panoramic view, this of the last hours of the staunch oncoming Santa Maria, with sails filled, going straight into the arms of death! The little group whose pent-up emotions precluded spoken words, wonderingly gazed o'er the silent waste of waters of an unknown sea. A kaleidoscopic change; a boisterous surf; the jagged

reef, and the death of this first pioneer ship of record to cross the ocean!

The unclothed savage met Columbus after his shipwreck with the same sympathetic spirit shown to Henry



WITHIN THE HOUR THE SEA CONQUEROR BECAME A PLAYTHING OF  
BILLOW AND REEF.

Hudson by the Algonquins, or even more notably by Rhode Island natives to Roger Williams, as he leaped on What-Cheer-Rock in Providence harbor. No thought of loot entered the hearts of these Indians; there was only the desire to aid the shipwrecked white man.

On October 12, 1492, Columbus reached Cat Island Point, San Salvador, in the Bahamas, off the Keys which unlocked Florida to the Old World. Like the majority of present-day mariners, one finds Columbus, that pioneer-ploughman of the seas open-hearted and free-handed. True



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THE CROSS AGAINST THE CRESCENT.

it is that he was a bit of a pirate in his earlier days, but piracy, like enslavement, rapine and pillage, in the eyes of the blue-bloods of the times was the hall-mark of a gentleman as well as of a religious zealot. Columbus taught Ponce de Leon, who accompanied him on his second voyage, many mysteries of the deep. That other intrepid sailor who somewhat craftily and unjustly to Columbus gave his name to our continent, gained much of his information of the Western World in frequent and friendly conversations with the great admiral, who had with so much difficulty acquired his vast fund of knowledge through research and perilous voyage.

Varied was the life history of Columbus. To stand on the quarter deck with him as he plays the part of a pirate in fighting the Venetians, or backs the Cross against the Crescent, or kneels in prayer on the Isle of San Salvador as he takes possession of the New World, or skirts treacherous reef-strewn Cuban shores, or to join the group



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COLUMBUS FIGHTING THE VENETIANS.

at his bedside in that other supreme moment, when the great admiral unconditionally surrendered to a greater, is made possible by the hand of the artist.\*

A long list this, of discoverers whose descriptions of our continent as a wonder land fired Pilgrim and Puritan to settle in America!

Men who went down to the sea in ships on voyages of discovery were many and of many lands. Among them were St. Brandon, that Irish priest of the Sixth Century, the Norseman, Flokko; and other pre-Columbian adventurers, named and unnamed, vouched and unvouched for.

\* Columbus died at Valladolid in 1506. He was buried there, but later his body was removed to Seville. In 1536 it was transported to the island of San Domingo. After the cession of that island to France by the Spanish, the body of Columbus was taken up (as was then supposed) carried to Havana, Cuba, and there deposited in the cathedral. These reputed remains were sent back to Spain in December, 1898, and were deposited in the cathedral of Seville. But it may be that the true remains of Columbus still rest in San Domingo.

Three years before his death, he wrote to the King and Queen, saying "I was twenty-eight years old (these figures are believed to be a mistake) . . . When I came into your Highnesses' service, and now I have not a hair upon my head that is not gray; my body is infirm, and all that was left to me has been taken away and sold. . . . Hitherto I have wept over others; may Heaven now have mercy upon me, and may the earth weep for me!"—*Letter of Columbus, 1503.*



Among those who followed Columbus and dared the perils of sea and land, one finds Amerigo Vespucci in 1493, Cabot in 1497-8, Vasco da Gama, 1497—discovering the passage to India around the Cape of Good Hope—



LANDING OF COLUMBUS.

Ojeda in 1499; Miguel and Gasparro Cortoreal, in 1500; Martin Alonzo Pinzon, and Vincent Yanzi Pinzon, his brother, in 1500; Guy de Frontenac, 1506, and Ponce de Leon, who discovered Florida in 1512.

In 1517, Balboa was the first white man to sight the Pacific. Cortez conquered Mexico in 1519-21; Magellan, circumnavigating the globe in 1520, was killed in the Philippines, but the vessel finished the two-year journey without him. Others, including Estavan Gomez who mutinied when with Magellan, Captain Hore in 1536, Don Pedro Triste de Lunez; Cabrillo, and Pedro Alvarez, came pronouncedly to the fore.

In 1524-25 Lucas Vasquez d'Ayllon settled near the Chesapeake on the site later named Jamestown, with five hundred men, but, after three hundred and fifty were lost through sickness, the meagre remnant deserted the plague-



COLUMBUS ON HIS RETURN TO SPAIN.

stricken, malarial spot. Verrazano sailed into the Hudson River in 1524, eighty years before Hudson gave it undying fame, and but a few years after Estavan Gomez had first seen its beauties, Pizarro conquered Peru in 1526, John Rutz came to the coast in 1527 and Narvaez in 1528 explored Florida. Clavos and Esclavos arrived in 1528; Jacques Cartier founded Montreal in 1534; De Soto a quarter of a century after the coming of the ancient pioneer, Ponce de Leon, traversed the Southland in 1539-41, and discovered the Mississippi; Coronado in 1540 began traversing the desert. Davesac in 1542 under the patronage of Francis I saw Cape Cod and Robertval in 1541 failed in

his efforts to establish a colony on the St. Lawrence; in 1562 Hawkins sailed over the Western Sea. Ribault, that Huguenot who under Coligny's wing tried so royally and loyally to settle and protect Port Royal, Florida, in 1562,



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COLUMBUS FEARLESSLY FIGHTING THE MOORS AGAINST GREAT ODDS.

met death with all his host. Laudonnière, in 1564, on the nearby St. John's River, had his colony destroyed by Spaniards. Menendez at St. Augustine, Florida, in 1565 founded (sealing his enterprise with the martyr blood of the Huguenot) the first permanent settlement in the United States. Mercator was active in 1569 and Stephanus in 1570; Frobisher entered the sea, later named by William

Baffin, in 1616, and was at Labrador in 1576-77 attempting to settle a colony. Like many a predecessor he failed. Drake in 1578-80 sailed along the California coast to Oregon, and passed that winter in California, where he



FERDINAND DE SOTO.

was crowned a king by the Indians, ending his journey by circumnavigating the globe. On this journey Drake's chaplain opened the English hymn-book for the first time in America.

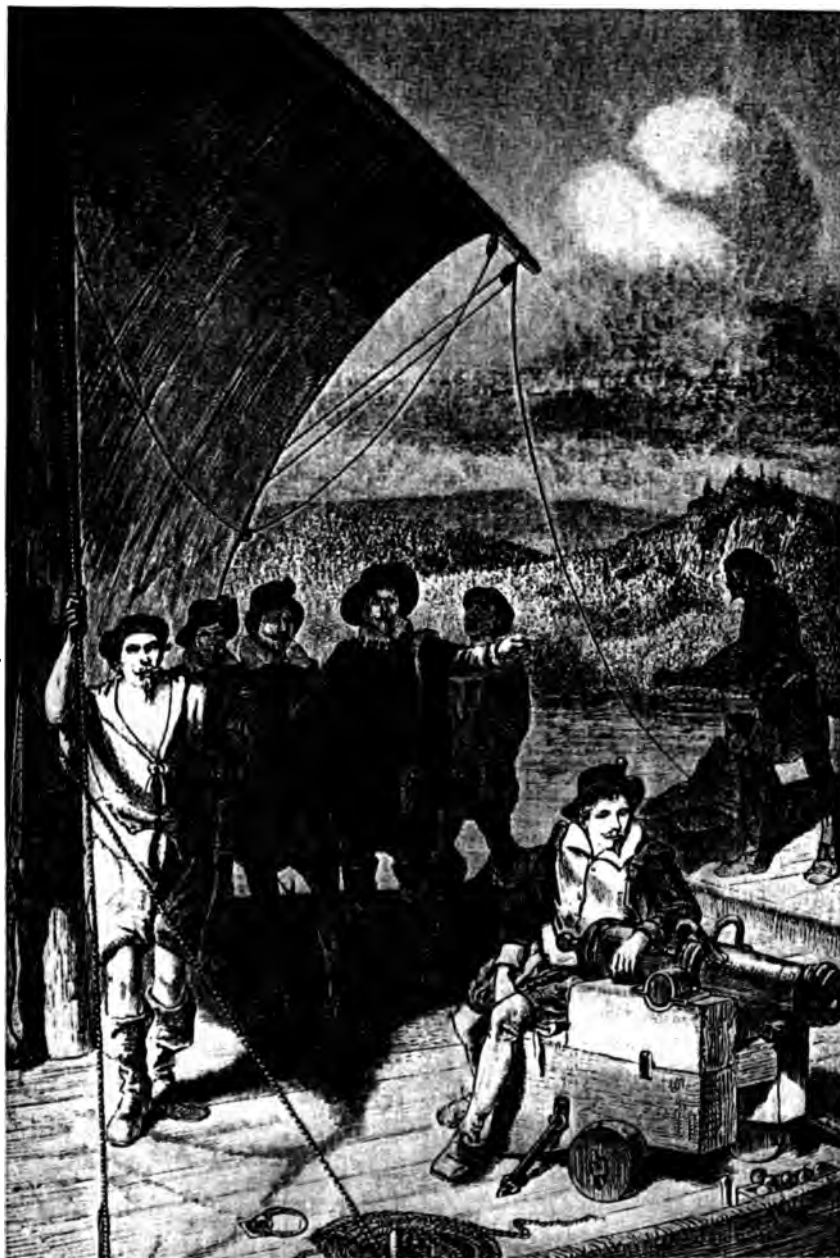
In 1582, Espejo founded Santa Fé, the oldest town in the United States save St. Augustine, settled seventeen years earlier. Lock appeared about 1582; Gilbert, after landing at Nova Scotia, lost his life at sea, when attempting in 1582 to return to England. Raleigh between 1583 and 1587



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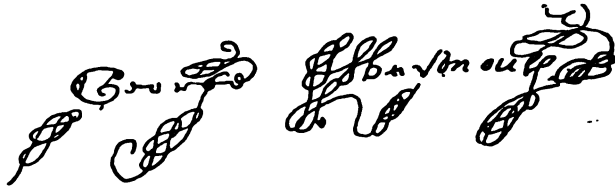
**COLUMBUS' SECOND SUPREME MOMENT.**

THE ONLY ORNAMENTS HANGING ON THE WALLS OF THE DYING ADMIRAL'S ROOM WERE THE IRONS OF THE SLAVE WITH WHICH JEALOUS VALEJO FETTERED THE GREAT MAN WHEN HE RETURNED HIM A PRISONER TO SPAIN. BITTER-TREATMENT STANDING BY HIS BEDSIDE WRANGLLED WITH DYING-BREATH, IMPERIOUSLY COMMANDING THE AWE-STRUCK MOURNING GROUP: "BURY THE SHACKLES WITH ME IN MY COFFIN."



GEORGE WEYMOUTH SKIRTING THE COAST OF MAINE.

made those strenuous but disastrous attempts to settle Virginia at Roanoke. Davis sailed into his strait in 1585-87. Barentz the Dutch navigator in 1596 thoroughly explored Western waters. Then came Wytliet in 1597, and the Marquis de la Roche in 1598. Turning the century, in



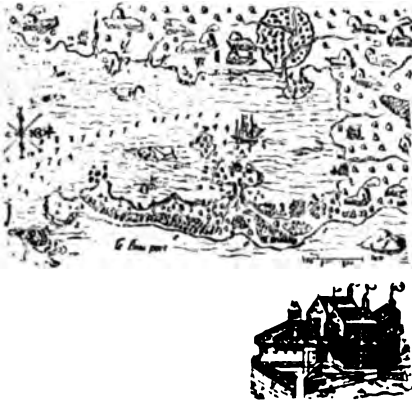
WEYMOUTH'S SIGNATURE.

1602 one finds Gosnold and Brereton on May 14 discovering and camping out on both Cape Ann and Cape Cod while Sebastian Viscane on the Pacific was coasting along the California shore and mapping its outlines.

Weymouth captured those Indians on the Maine coast in 1605, including Squanto who was afterward of such assistance to the Pilgrims. In the same year, de Montes planted a colony at Port Royal, Nova Scotia, thus founding the first permanent French settlement in America. Popham sent his brother George to Maine in the winter of 1607, to make that first break into the present summer resort state, but the pioneer died in the attempt. Stragglers from his little company, in 1607, started Pemaquid. In the same year, May 23, 1607, the first permanent English colony in America was established at Jamestown by Captain John Smith and others. In time this was paralleled closely by Champlain in 1608, who at Quebec began the first permanent French settlement in America.

In 1609 Hudson and Champlain were in time within a few weeks and in space but a few leagues of each other, in discovering the Hudson River and Lake Champlain. Poutrincourt now came to the front. The Dutch in 1613 camped in Manhattan (New York) and built a fort at the head waters of the North River as a trading post. Ferdi-

nando Gorges in 1614 began to think about New World possessions and the Puritans—one indirect result of which was the Pilgrim landing on Plymouth Rock at Cape Cod, the first true homing in the Bay State, December 21-22,



GLOUCESTER HARBOR, MAPPED BY CHAMPLAIN. QUEBEC AS CHAMPLAIN DREW IT.

1620. Puritans came in 1623, 1625, 26-27, and 1630. Maryland was settled in 1632; Connecticut lands and New Haven in 1635 and 1638; Providence, Rhode Island, in 1636, and the Carolinas in 1663. New York, first settled permanently by Walloon home-makers and tillers of the soil in 1624, was captured by King Charles in a time of profound peace. In 1664 and thereafter New York became officially

an English province, though Dutch was the chief language spoken until 1800. New Jersey in 1664 and Pennsylvania in 1682 added two more proprietary colonies.

Behring discovered his strait in 1728, Captain James Cook, "Britain's Columbus," did some extensive exploring in 1776; La Salle upstayed his French forerunners of 1785, still searching like hundreds of his predecessors of many European nations for that Northwest passage.

Parry in 1790, Vancouver in 1791, Gray in 1792, Lewis and Clark 1804, Zebulon Pike in 1805, Frazer in 1806 and Nordenskjold in 1879, all stood to enhance the glory of their native countries through exploration, some hoping to tap the stream of the commerce of the Orient—gold, silk, spices, and wealth of all sorts, in which rich Asia excelled poor Europe.

The first oncomers to the New World were Spanish grandees and buccaneers, who went out as adventurers as well as conquerors. In a sense they were militant mission-



aries, for they carried their beliefs far enough to forcibly convert the natives. Too often they followed Mahometan



MAGELLAN.



HERNANDO CORTEZ.



PIZARRO.



VASCO DE GAMA.



ROBERTVAL AND CARTIER.



BALBOA.

methods in Europe, Asia, and America. They interpreted in their own way the Master's words "I came not to send peace on earth but a sword."

Clink of gold, as well as love of discovery, was the music that lured across ocean to the western continent booty-seeking Spaniards by the thousand, who desecrated land and people under intrepid leader-murderers. Hernando Cortez forced Mexico to bend the knee, Magellan (Ferdinand Magalhaen of Portugal) was killed by Filipinos; Francisco Pizarro in 1531 conquered Peru and ten years later died a bloody death.



OCCIDENTAL CROSS.

A good epitaph for some of these Spaniards would be "Their deepest ambition was to plunder and to taste blood." These same Spaniards gave the American Indian his horse and gun, and he, as an apt scholar, with these weapons for centuries wreaked dire vengeance on the white race that had betrayed, enslaved, and oppressed him. The passivity of the black race was unknown among the red men. "They who would be free must themselves strike the blow"—and they struck hard and often.

The Occidental cross, used in worship by the natives of this faraway land, delighted the zeal-crazed Spaniard, who bore aloft in peace or war the cross of Calvary. He piled loot by the ton at its base, and too often saturated the ground with human blood before he raised the crucifix in worship. Yet we gladly award praise to the self-sacrificing Jesuit missionaries of the cross who ministered to and won untold thousands.

Pamphilo de Narvaez landed in Florida, April, 1528, to meet defeat at the hands of the natives, following that first repulse of Cortez when sent by the Governor to arrest the Mexican explorer. Charles V made Narvaez governor of "Florida," which then meant a continent, extending from the Atlantic coast to the Panuco, the River of Palms, within

thirty miles of Tampico. With three hundred men and eighty horses, he began that weird march across the country. His was one that might well be called a road paved with human skulls by all who traversed its tortuous length.



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BALBOA, WHO CLAIMED LARGE TERRITORY  
FOR SPAIN.

The conquest of Florida proves an incident meagre and poverty-stricken, compared with the glorious discovery of the mighty waterway which flowed as a life-giving thoroughfare through fertile valleys. It was de Soto's princely gift to Spain, but gained as conquest so often records, through a battle-gage of sickness and death.

As carefully as the Pilgrims hid beneath the earth their death roll, so did de Soto's followers conceal his demise from the Indians, using the water for oblivion. De Soto's

burial in the moonlight was a prototype by centuries, though overmatching in dramatic environment, the midnight burial of Sir John Moore in 1809.

In 1514 the aged Cuban governor, Ponce de Leon, began amid Florida everglades his search for perpetual youth. The feverish thirst for gold had ebbed; health and



DE SOTO DISCOVERING THE MISSISSIPPI RIVER.

BY THE PALE RAYS OF THE MOON, A SCENE OF GRANDEUR, BEAUTY, AND PATHOS WAS THE BURIAL OF THE FINER CLAY OF FERDINAND DE SOTO, WHICH TOOK PLACE ON THE FATHER OF WATERS.

life was the boon sought\* as the mail-garbed knights of Spain fruitlessly peered through dense foliage and penetrated forest and lagoon to find the hidden' spring from which oozed the water of eternal life.



SPANIARDS SETTING THEIR DOGS ON THE INDIAN.

Progress halted to hear the outcome. Splash as mightily as the Governor and his retainers could in pool after pool, his limbs grew more unsteady, his eyes still faded. With an Indian arrow head in his vitals, another dream was shattered, and Ponce de Leon took quick ship back to Cuba to die in his palace.

The spectacular consecrating of the mighty Pacific

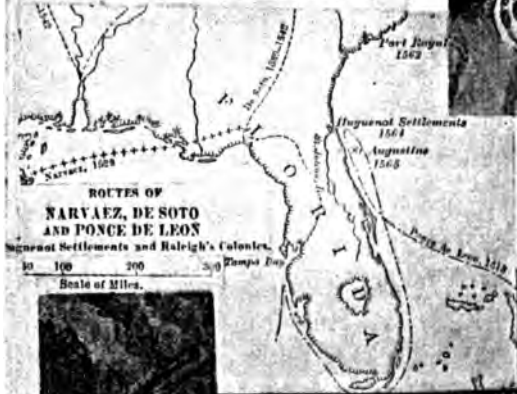
\* The multi-millionaire of the hour who is blind, halt, deaf, heart-weakened, and artery-hardened well imitates Ponce de Leon in his search for health and youth. The golden calf was speedily dethroned in his search for renewed vigor.



FATAL WOUNDING OF DE LEON



PONCE DE LEON.



Scale of Miles.



BALBOA DISCOVERS THE PACIFIC



OLD AGE FUTILELY SEEKING THE FOUNTAIN OF YOUTH.

and all the lands it washed, as Spanish possessions did not prevent Balboa's execution through the jealous anger of Bishop Fonseca, who caused his satellite, Pedrarias, to carry out the sentence in the year 1517. Had it not been for

powerful friends at court, this despicable prelate would have executed Columbus, who, dying in 1507, escaped farther ignominy.

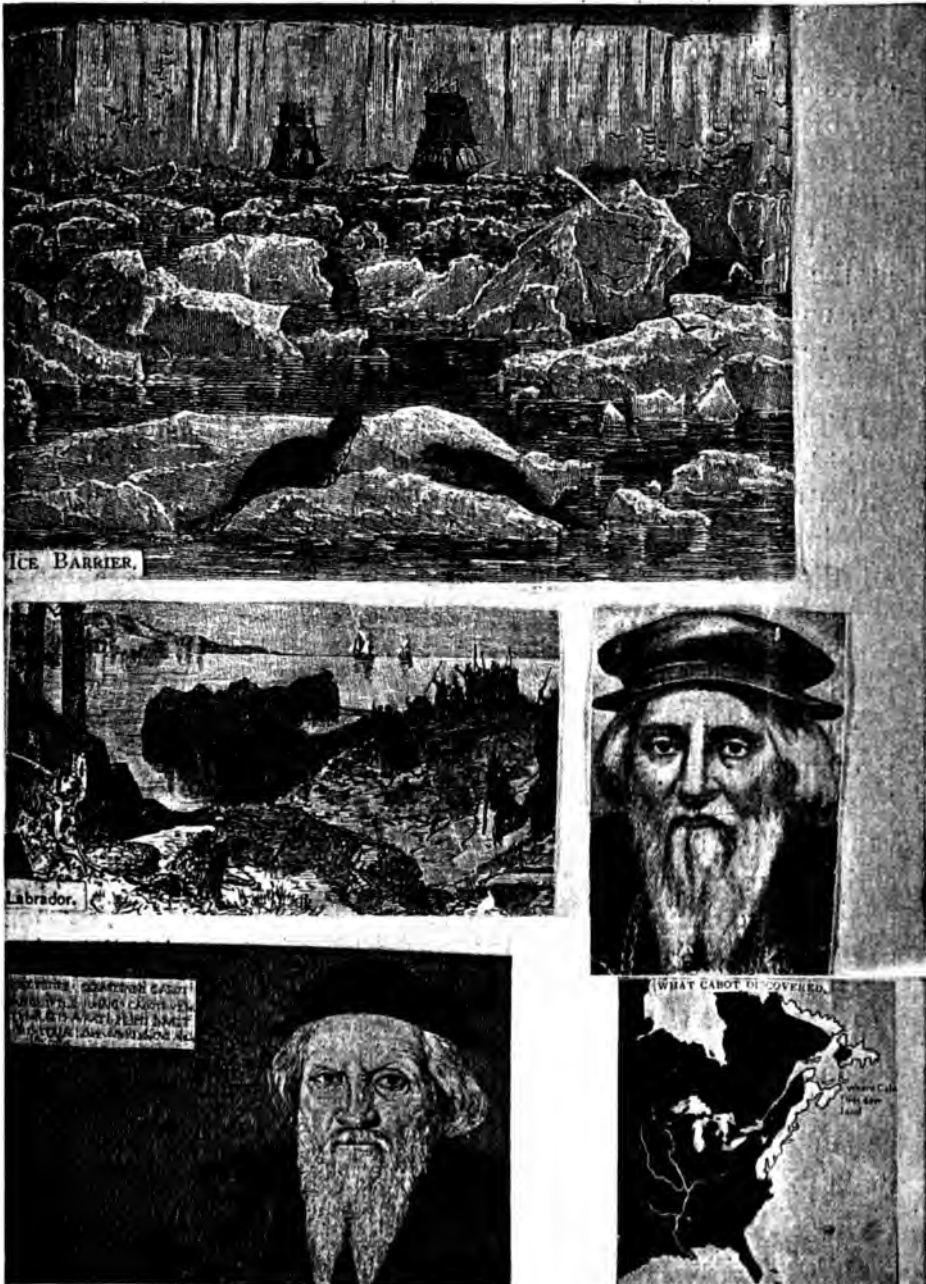


PONCE DE LEON AT CAMP IN FLORIDA.

While de Soto was seeking gold and making discoveries, in 1540, the restless Coronado — that undaunted Spanish knight "in the kingdom of Quivera" — was fruitlessly marching for years through trackless deserts and across plains populous with herds of buffaloes. Lured back and forth over untold leagues by the mirage of an imaginary land of gold, he

kept on to find the seven cities of Cibola, which he fancied were as rich as Madrid and Rome. He reached a point as far north as Kansas, and left his footprints along the Pacific coast to Oregon, over a tract which included New Mexico and Nebraska. His was a heart-breaking journey, ending in a grave, yet today in many a name, given to place, hotel, or romantic spot, his fame lives.

The record of the Cabots' investment of the American Continent proves that John, the father, born in Genoa, where he possibly met Columbus, settled in Venice and came to Bristol, England, probably in 1477, bringing with him the lad Sebastian, the future explorer.



THE COMING OF THE CABOTS THAT GAVE AMERICA TO ENGLAND.



Very evidently the men of Bristol put confidence in the record concerning him and his son, for they have erected the famous Memorial Tower in their city on the site of the fort taken by Cromwell. Near its top two electric lights (extinguished during the world war) keep alive the dual fame of the Cabots.

It was on the twenty-fourth day of the month of roses, in the year 1497, five years after Columbus met both success and defeat in Cuban waters, that the Cabots, father and son, reached Labrador's sea-girt shores, in the staunch ship *Matthew*, of Bristol, their point of departure.

The Cabots sailed among off-shore islands along the forbidding, reef-strewn, rock-fringed coast in their indefatigable search for a short route to fair Cathay—that land teeming with riches. The route thither was the dream of all discoverers from the late fifteenth to the end of the eighteenth century. The wealth and the countries were there, though the way thither was found not near, but far from the poles.

On this journey the Cabots named what is today Cape Breton—Prima Vista. The elder Cabot had visited Mecca in Arabia, seen its enormous wealth, and grasped the advantages likely to accrue from its vast trading actualities and future possibilities, resulting in a short-cut route between buyer and seller. Henry VII gave John Cabot a present of ten pounds for his discovery of "the isle," and magnanimously allowed him to pay his own expenses, but Cabot the elder died in 1548, and no account of his discovery is found in a book until fifty years afterward.

We next hear of his son, Sebastian, receiving a new patent from the king and setting sail in February, 1498, with three hundred men. Among his trophies—the beginning of that British slave trade that was made almost a

\* Many a night long the editor slept in a room of his generous English host directly under the Cabot tower lights.



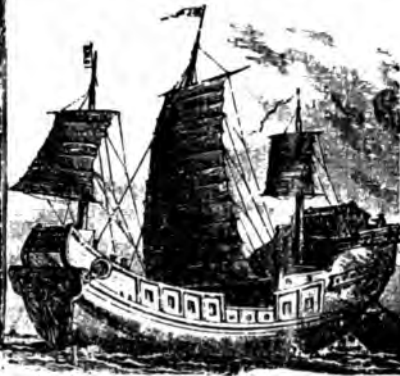
*Vincent de Nostra Simeone de  
 Spanneriga de pueris  
 pilos mior*



THE NAME "AMERICA" IN 1507



ANCIENT EGYPTIAN SHIP



PRINTING THE BOOK THAT FILCHED FAME FROM COLUMBUS.

government monopoly until the days of Wilberforce—were three captured Indians.

Though pensioned by Edward VI, the boy king, Sebastian Cabot finally drifted to England's bitterest enemy, and served Spain. Cabot, true to one ruling passion of the day, was ever on the lookout for plunder. Unmarked graves hold the bones of the Cabots, who "fastened a continent in England's crown," giving England a grip which she never relaxed. John, the father, and Sebastian, the eldest son, appear to have overshadowed the younger sons of the house of Cabot, Lewis and Saucius, of whom there is slight record.

The signature of Henry VII sent Cabot on his voyage of discovery, and ordered the building of the Great Harry in 1509, the first double decker of the English navy, named for his Royal Highness, the king.

The new land proved a sad white contrast to the green pastures and embowered woodlands of the homeland, in which are Bristol and Devon, England's fairest counties.

In adding ice-capped Labrador (Labor-land) to the fair domain of England, the Cabot brain must have been very active in fancy to have conjured any possible advantage to "Merrie England" except that of the fishing industry and fur trade. Father and son carefully charted their wanderings amid berg and floe, instead of portraying indistinct coast outlines as, up to that very hour, had been done by previous explorers. Hence the vagueness of all topographical descriptions prior to the Cabot records!

The weight of evidence shows that Holbein painted a portrait of Sebastian Cabot just prior to the navigator's death near the middle of the sixteenth century. This is frequently shown as that of John Cabot. Resemblances in hair, cut of beard, and headpiece are so close that the portrait of the son is often wrongly accredited as of the father.

Actual settlement was the lodestone that fastened new countries to a throne, and that this was necessary for honest



ownership was the doctrine laid down by Queen Elizabeth—so flagrantly violated by Charles II in 1664 in the capture of New Amsterdam during profound peace and after lies to the Dutch ambassador, persuading him to go home on a visit to

Holland. Hence, when Gosnold supplemented Cabot's endeavor and settled at Cuttyhunk, Popham's colony spent a winter on the Penobscot, Hudson sailed into the river and bay of a new land, and Captain John Smith settled Jamestown, England's never-let-go grip was still more deeply fastened on the land which



DR. MARCUS WHITMAN IN THE MIDST OF HIS PERILOUS JOURNEY IN 1843.

Cabot was declared to have discovered.

This rule of nations still works, even in present centuries. That famous ride of the intrepid missionary, Dr. Marcus Whitman through the storm, and next year his taking out a colony of pioneers aided materially in settling the Northwest and Americanizing Idaho, Washington, and Oregon. The chief motive for Whitman's ride across country was to get the American Board of Commissioners for Foreign Missions to continue his work and the mission, but the result was the speedy peopling of the Northern Pacific coast with hardy American pioneers, whose



DR. MARCUS WHITMAN.

grip on the land secured this wonderful country for the United States.

Just as the acutely historic fifteenth century was dawning, came Americus Vespucius, who skirted the Florida coast.

Wielding the pen as skilfully as the tiller, Vespucius so emphasized his discoveries, that Martin Waldseemuller, in an unguarded moment in an age when books were few, overlooked the greater light, Columbus, and christened the new country America. Spain, indignant, and loyal to her adopted son, refused for scores of years to acknowledge or use the name "America." In the succeeding decades, however, to the Spaniards' carnal mind, the loss of name was offset by the looting of vast wealth from the Western World, which had been discovered by her Italian Admiral. This stolen wealth brought only sorrow, disappointment, loss of territory and decline to the culprit nation.

Francisco Vasquez Coronado died in 1549, fourteen years after first setting foot on American soil. To him and his wondrously successful Saxon successors Ware gives imperishable tribute in the following lines:



**CORONADO SEEKING THE "KINGDOM OF QUIVERA."**

In that half-forgotten era,  
With the avarice of old,  
Seeking cities he was told  
Had been paved with yellow gold  
In the kingdom of Quivera—

Came the restless Coronado  
To the open Kansas plain,  
With his knights from sunny Spain;  
In an effort that, though vain,  
Thrilled with boldness and bravado.

Back to scenes more trite, yet tragic,  
Marched the knights with armor'd steeds;  
Not for them the quiet deeds;  
Not for them to sow the seeds  
From which empires grow like magic.

Never land so hunger-stricken  
Could a Latin race re-mold;  
They could conquer heat or cold—  
Die for glory or for gold—  
But not make a desert quicken.

League by league, in aimless marching,  
Knowing scarcely where or why,  
Crossed they uplands drear and dry,  
That an unprotected sky  
Had for centuries been parching.

But their expectations, eager,  
Found, instead of fruitful lands,  
Shallow streams and shifting sands,  
Where the buffalo in bands  
Roamed o'er deserts dry and meager.

Thus Quivera was forsaken;  
And the world forgot the place  
Through the lapse of time and space.  
Then the blue-eyed Saxon race  
Came and bade the desert waken.

## MAP MAKING

The charts of New England's coast line spell labyrinth, especially those whose rough contours antedate the first *real* map, which was made by Captain John Smith, whose booklet describing his memorable journey in 1614, in connection with previous voyages, aided the Pilgrim and Puritan in their decision to emigrate to Virginia.

To the true American, an intensely interesting section is that bordering the Gulf of Maine and extending from Cape Sable to Cape Cod, or Keel-Cape, the first specific English name given in the new land of North Virginia. Maine—by some thought to be so-called because of the mainland backing off shore islands—is but the name given by the French after their western province, Maine. The great voyager, Captain John Smith, who handled with equal dexterity helm, sword, and pen, christened New England in memory of his fatherland. The European nations, Italy, Spain, England, France, Portugal and Holland, facing the Atlantic or looking towards it, all had hopes. Yet despite voyages of discovery undertaken by a score or more of virile contestants, in spite of Elizabeth's tenet of statesmanship, so often set aside, English pertinacity finally won. Neither those possibly mythical Norse, nor Welsh, nor Chinese discoverers of America left any accurate maps. The Venetian Zeno brothers\* outlined in 1400 that semblance of a coast line, which was mapped later more accurately on the draught-board of voyagers of the time. From 1400 to 1497—the latter that memorable year of the Cabots when John and Sebastian "arrived" and came into their own—map-making seems to have been at a low ebb. It was through the Cabots' attractive reports that Norman and Breton fishing industries obtained foothold on the New England coast.

Juan de la Corsa, co-sailor with and another absorber of

\* The late fourteenth century saw the Zeno brothers of Venice, with the courage of their race, daring the perils of the rock-bound coast and skirting the shores of the New World, leaving more or less mist-shrouded records. Nicolo Zeno first saw Druego, or New England, and probably knew our Old Bay State under the name of Estoland.



Columbus' thought and effort, scrawled a coast line map in 1500, filched in part also from Cabot's chart. From the year 1500, map makers swarmed by the score, and cartographical history grew apace.



CHAMPLAIN AT CAMP UNDER THE CLIFF OF QUEBEC.

As late as 1706, Torfacus resurrected, improved upon, and published old Icelandic tracings of the North Atlantic coast and bordering countries.

The "Tichborne claimant" was a puerile novice beside



BOOKS WRITTEN BY CAPTAIN JOHN SMITH.

those old worthies, who made maps and labeled points of land with utter abandon, the main issue with them evidently being in each case fealty to the fatherland. They submerged parts of New England deeper than James T. Fields sank Nantucket and "Old Marm Hackett's garden." Map makers repeatedly drew Cape Cod as an island, set the river Charles on end, and confused the entire eastern coast line, with Cape Cod the only and often but faintly recognizable feature. This anarchy of draughtsmanship continued until Captain John Smith, in 1614, came to the rescue of the sea and land searcher, and drew the first fairly accurate map of New England and our Cape.

Preceding Captain John Smith's map-making, and following Corsa's journeyings, Miguel and Gasparo Cortoreaf, Portuguese discoverers, also saw New England about the year 1500. Like many other sea rovers of many nations, these men coupled slave hunting and kindred pastimes with exploration and professed piety. They joined forces with their predecessors to muddle on paper the face of the eastern edge of the continent.

Ruysch's Map was published in 1508.

Mowing a wide swath, Giovanni Verrazano, initial pioneer for France, manned the Dauphin on June 17, 1524, and sailed due west, into and through the fabled sea, reaching the coast of New England. He rounded the sandy cape, sailed along the Long Island coast and beyond, and was the first white man to set foot on the Carolinas. In 1524 he issued a map based on his along shore discoveries. Verrazano, with fevered zeal, joined in the search for that westward short sea route to the Indies in order to offset the scheme of the Turk, carried out in 1453, after his capture of Constantinople, to fatten on the caravan trade from the Orient.

Verrazano is credited with having seen and indirectly named Manhattan and the Italians of New York City have reared his statue in bronze on Bowling Green.

The natives, ever apt in christening mountain, lake, river,

and episode, after being made drunk by Verrazano's liquid gifts, immediately called the scene of their debauch "Man-a-hattan," the place of drunkenness, and, as is usual with the names first given—notably in America—as for example, the absurd name, Iroquois, this one holds with the uncritical. Later investigation shows the derivation untenable, and the use of "Island" after Manhattan a pleonasm.

Not to be outdone in the map contest, Ribero, about the same year, by order of Charles V of Spain, basing his information on discoveries of Estavan Gomez, named and outlined Cape Cod "Cabo de Arenas (Sandy Cape) and Boston Harbor "Baie de S. Antonio." In 1527, John Rut's expedition skirted the coast of Arembic, or Norumbega, a word now believed to be only the mispronunciation of *l'enorme berge* (Great Rocks)—the Palisades of the Hudson. Rut sailed the *Mary of Guilford* into harbor during the reign of Henry VIII, and his voyage furnished material of value to map tracers and map users. The year 1527 seems to have been a favorite one for the closet draughtsmen to get out their blank paper and their draughting boards. Hernando Columbus, son of the admiral, caught the map-making distemper and did what he could in the mixing of land contours. Honors were easy again when Davezac, by order of Francis I of France, in his search for new lands, in 1542, made his map to read Cabo des Sablons. Later, Portugal christened Cape Cod Cape de Croix, stamping the act on parchment. Ruscelli, in 1561, having evidently also a religious bent, claimed Spanish ownership through right of nomenclature and not of discovery, by recharting this point of contention and naming it Cabo de Santa Maria.

Thus did each nation, by a pen scratch, file a caveat, and schedule of personal ownership of the sand hills of Cape Cod—the Pilgrims' future home. It was, however, christened by the aboriginal inhabitants "Pamet," ages before the white man, with parchment, dividers and quill, gave the cape a

name, index—first of their pride of conquest and finally of the living treasures of the sea.

In 1569 Mercator, a Netherlands map-maker, revolutionized the study of geography by unshackling men's minds — cramped since the days of Ptolemy. Honest as he was, he robbed even his enemies, the Spaniards, of no glory, by inscribing on his new styled map on "Mercator's Projection" that Spanish name, *Cabo de Arenas* (Sandy Cape), appropriately given by Ribero in 1527. Few men have done more for the science of navigation and geography than Mercator.



AN ANCIENT MAP OF VINELAND CORRECTED  
BY CHARLES CHRISTIAN RAFF.

In 1570, Sigurd Stephanus, an Icclander, made a chart and called

Cape Cod "Vineland," including territory east and west, following in the wake of Trycher, who discovered that primal grape-arbor in the New World, basing the name on old Norse retracings which date back to the fourteenth century.

Lok's map was drawn in 1582, Hood's ten years later, in 1592, and Wytliet's in 1597. Each outlined for his own country this Land-of-Promise, as seen through spectacles of biased patriotic enthusiasm.

As the term of years lengthens, so the list of map-givers' information strengthens. When Samuel Champlain was made lieutenant-governor of New France by Henry IV in March, 1603, with jurisdiction over Canada, the governor



EFFECT OF THE HORRIBLE, HYPNOTIC SCALP DANCE ON THE SAVAGE MIND.



FRENCH WOOD-RUNNERS JOINED THE INDIANS IN THESE WILD DANCES.

added a generous bit to the world's knowledge in soundings and shore lines of the New England coast.

In Champlain's map of Gloucester's ideal land-locked harbor, quaintly outlined in 1603 and published in 1606, he named it very appropriately *Le Beau Port*, for no fairer or safer inlet protects fisherman or yachtsman than this sheet of calm water, lying west of Eastern Point and Five Pound and Ten Pound Islands in Gloucester Harbor—the ocean eating into land that was destined to belong to the Pilgrim Fathers.

In his first journey, Samuel Champlain sailed up the St. Lawrence, landing at Tadusac. He then proceeded cautiously, in a smaller boat, to the great Red Rock Stadacone, preëmpted by Cartier in 1534, on which now stands Quebec. Thus he seized for La Belle France that vantage point which, in its frequent loss and regain, has seen the shedding of the best blood of America, France and England. On his second journey, Champlain was accompanied by Marc Lescarbot, who drew a very complete map and wrote fully not only of Acadia, but of Cartier's voyage to Canada in 1534, and of Laudonnière's trip to Florida.

Champlain fought in 1609 the battle of the centuries amid the forests and lakes of northern New York. His interference in this conflict between the Hurons and Iroquois cost the French once and for all time the friendship and aid of those "Romans of the Western World," the Six Nations, who, as English allies, ultimately forced the Frenchman to yield his grip on land that might have held to the name given it by Henry IV, and been in truth for centuries a new France. This skirmish on the shores of Lake Champlain, in which the Iroquois first saw the effect of firearms, was one of the decisive battles of the world. The Iroquois quickly made friends with the Dutch in the never-broken covenant of Corlaer, and within one generation became expert gunmen and terrorized a continent. Not until July, 1921, in a

solemn council held in Canada, was this century-old feud healed and the hatchet ceremoniously buried.

In later years, French wood-runners (*coureurs du bois*) often copied the savage in feathered head and body painting, and joined in hypnotic scalp dances with all the fierce gusto of the wild, loping Indians, who in that manner prepared themselves in our view for crazed blood-letting and loot-fondling. Nevertheless, we must not forget that these dances were religious, meaning in their best interpretation consecration, chastity, discipline, and preparation for the soldier virtues—in a word, repeating in history the white man's ancestral customs.

Champlain was the first writer in America to illustrate his own text. With his powder-driven bullets crashing through fragile palisaded enclosures he carried dire dismay to Indians then armed only with bows and arrows. Yet the death of every Iroquois\* increased the savage's enmity against the French and that harvest of hate was enlarged a thousandfold in years to come. Indian revenge, linked with English valor, made a vibrant fighting-machine that drove the French settler in America back to the land of his nativity. Capturing the Iroquois and sending them as galley slaves across the sea did but feed the flame of Indian hatred toward the Frenchman still higher. The far-seeing Iroquois community consisted originally of five tribes or nations, including the Mohawks. Later, the Tuscaroras of the South were added to this league of Indians. With a fighting force of barely twenty-five hundred braves, the Iroquois for a century menaced the French settlements in America. They proved to be the dyke of defense for the English colonies against which the waves of French

\* In the Finger Lake region near Ithaca, New York, close by the lofty Taughan-nock Falls, dwelt the Cayuga Tribe of the Iroquois, who, years before the coming of the white man, farmed the land, lived in long houses of timber instead of tepees, and gave his brother savages an example of civilization. This method of life no doubt unified the tribes and made them unconquerable. This league lasted until 1874, when at Letchworth Park, New York, in the presence of ex-President Millard Fillmore and the civilized English and American descendants of great chiefs, it was with solemn ceremonies dissolved.



diplomacy, bribery, missionary effort and military invasion broke again and again in vain. The "Covenant of Corlaer," the statecraft of Arendt van Curler\* of Nijkerk, Netherlands, still holds. To the Iroquois, the governor of Canada, as of New York, is "Corlaer,"\* and the king of Great Britain Kora Kowa, or "the Great Corlaer."

In 1913 a bronze tablet at Nijkerk—the home of the Van Renssalaers and of the Van Curlers—was erected by the Schenectady County Historical Society in honor of Arendt van Curler, founder of the Dutch peace policy with the Iroquois.

In 1609 Henry Hudson, the Englishman, sailed from Amsterdam under the seven-striped Dutch Republican flag and the patronage of the Dutch East India Company, hoping to find the way to China and win the prize of twenty-five thousand guilders offered by the States-General. After remasting his ship with a Mount Desert Island pine, he also sailed into Gloucester's beautiful harbor so carefully charted by Champlain. Following the coast line southward, with the greediness characteristic of the explorer, he seized (in name-giving only) as legitimate prey the much-named Cape Cod. Hudson, assuming this was insular, christened it New Holland, in honor of the chief state of the Republic. He named the island which he proved to be one, Staten, or the States—a prophetic name! Hudson's journeyings compelled ultimately the names "Hudson River" and "Hudson Bay" to remain on maps of the world for all time.

Henry Hudson, on his last and disastrous journey to a watery grave, hoping still to find that northern passage to the Indies, was first financed and then killed by his fellow countrymen. His mutinous crew shackled him and set the intrepid sailor, with his son and seven faithful retainers,

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\* The late Francis Parkman of Boston in a note to the editor declared this to be the only instance known to him of a personal name permanently in use among the Indians and left untranslated. This name was that of van Curler (Corlaer).



HENRY HUDSON WITH HIS LITTLE SON FLOATING TO HIS DEATH AMID ICE-  
BERGS ON THE BAY THAT BEARS HIS NAME.

adrift amid icebergs to perish on the bay that bears his name. It was a favorite method of insubordinate crews and steel-hearted ship captains to clear decks and start afresh their course of murder and pillage. This was less gruesome and mussy than the land custom of chopping off heads.

HENRY HUDSON

Born about 1566. Died 1611.

There we moored our vessel safely from the swirling autumn tides  
And the red men in their shallops came and stroked her salty sides;  
As they marveled at her hugeness, of our friendship grew they fain  
And they brought us pipes of copper, mellow grapes, and yellow grain.  
When I questioned them for tidings of our much-desired goal,  
Though their savage tongue I knew not, yet they beckoned toward the Pole,  
So we heaved the Half-Moon's anchor, and we got her under way,  
And we shaped our voyage Northward for the harbors of Cathay.

—*Guiterman's "Hudson's Third Voyage."*

In the spring of 1614, Adrian Block entered New Netherland in his ship *Tiger*, while Captain Christiansen in 1613 went up to near the junction of the Mohawk in the *Glad Tidings*. The *Onrust* or *Restless* rumored, but not proved, to have been built on Manhattan, in spite of the bronze tablet fronting 39 and 41 Broadway, was the first vessel constructed on our shores, taking the place of the burned *Tiger*. It was the forerunner of Governor Winthrop's *Blessing of the Bay*, launched in 1631, on



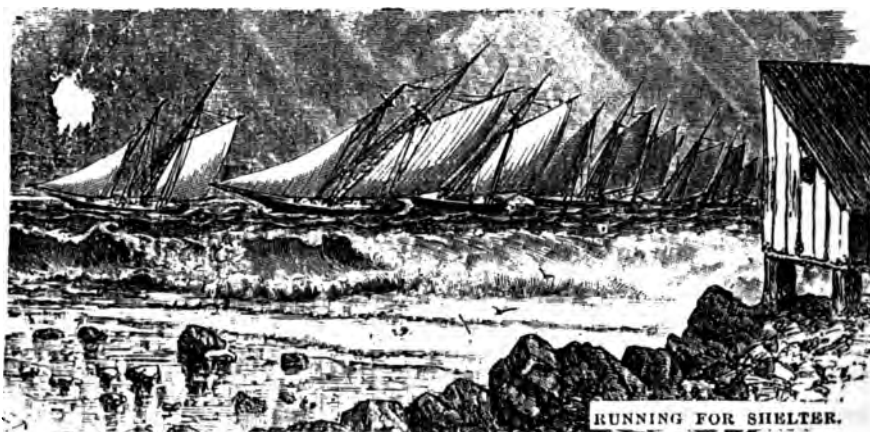
THE ONRUST BUILT BY ADRIAN BLOCK.

what was to be the nation's birthday, July 4. Adrian Block made initial discoveries of *Woesten Hoek* (Housatonic) *Red or Rood* (later *Rhode*) Island, and other landmarks.

Cape Cod he called *Cape Bevechier*, *Crane Bay* stood for *Plymouth*,



THE TWIN LIGHTS ON THATCHER ISLAND.



NOT FAR FROM NORMAN'S WOE.

and Vos Haven for Boston Harbor. Block thus futilely christened with original names a coast land later to be re-named in true English fashion, followed all over the world, in spite of the strenuous intervention of half of Europe.



MOTHER ANN'S PRONOUNCED PROFILE.

Both New Netherland and New England received their names about the same date, the latter crowned with permanence.

"At the turn of the gray and the green  
Where the new road runs to the right  
For the summer people's ease  
And on to the scarlet light—

Shapen of stone and of chance,  
Carven of wind and of time,  
Stands the woman of Eastern Point,  
Haunting my heart and my rhyme.

Wind-blown and grief-worn and brave,  
Gazing the sad sea o'er,  
Dumb in her life and her death,  
Spirit of Gloucester shore."

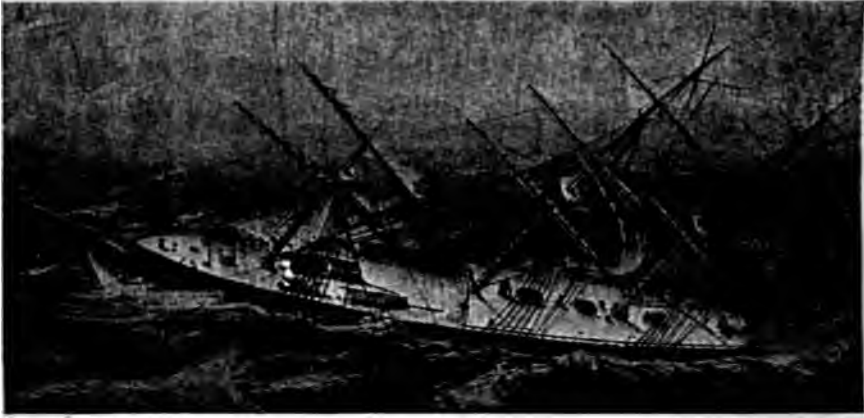
PHELPS-WARD.

According to the records, Gosnold and Brereton, the former of whom died of fever at Jamestown, Va., were the first Englishmen to reach the shore of Massachusetts in 1602, as nearly as historians can locate the act. They entered Gloucester's reef-protected harbor—first called Cape Tragabigzanda, in 1608, by Captain John Smith, for his Turkish flame. Gosnold and Brereton built at Cuttyhunk on Gosnold's Hope a fort on that curious little island situated in a fresh water lake within a few yards of the salt sea. Cuttyhunk is one of the Elizabeth Islands, fifteen miles at sea from New Bedford.

Smith, who always gave a name to everything in sight, christened the islands edging Gloucester fishing port, "The Three Turk Heads," in gleeful memory of the three Turkish joust champions in Mesopotamia, whom he challenged in rotation and decapitated in an hour—according to his own story. These three islands are known today as "Straitsmouth." "Thatcher"—where Parson Avery sang his swan song—and "Milk Island," lying close to the Rockport shore. In the offing, one notes a Cape Ann schooner sailing away to the Newfoundland fishing banks—overtopped in striking silhouette by Mother Ann's forceful, rocky chin. This type of vessel was first built and christened by a Cape Annite, who, at a launching shouted, "How she scoons!" This word, well-known to the Pilgrims in Holland, means "how fast." Thereupon the owner, Andrew Robinson, said, "A schooner she shall be." This name today echoes round the world, while its running mate, the famous clipper ship, which made continents talk for a century or more, is but a memory.\*

Clipper ships occasionally experienced startling voyages. It is of record that two of these racers of the sea left New York within an hour of each other and sailed around Cape Horn—over sixteen thousand miles of water—to San

\* Statistics state there are more sailing vessels on the ocean today than at any previous time in history, in spite of steam's inroads.



*Courtesy of the State Street Trust Company of Boston, Mass.*

**THE CLIPPER SHIPS OF THE EARLY NINETEENTH CENTURY.**

**"Wild are the waves which lash the reefs along St. George's bank,  
Cold on the shores of Labrador the fog lies white and dank,  
Through storm and wave and blinding mist, stout are the hearts that man  
The fishing smacks of Marblehead, the sea boats of Cape Ann.  
The cold north light and wintry sun glare on their icy forms,  
Bent grimly o'er their straining lines and wrestling with the storms."\***

**\* In the swirl of the tempest-tossed waters of Newfoundland Banks went down to death many a blood relative of the author.**

Francisco, arriving at the Golden Gate an hour apart. A deep sea yacht race worth risking master and matter was this! In these clipper ships of the past the excitement of a 'cross ocean race was one of the sports of the people and this round-the-Horn-contest headed the list.\*

Northward from Cape Ann lies Pemaquid, a place of note, the ruins of which have been partially uncovered. These show paved streets and house foundations. Its economic life built on fish and beaver, Pemaquid generously came to the town's rescue when famine knocked at Plymouth's posterns.

After a long deluge of chart inaccuracies there came relief, in 1614, through the first John Smith—America's pioneer owner of the time-worn, widely scattered name—who proceeded to make his mark on both land and parchment in this newest world, by fighting and map-making, very much as he did in the old. His map-making included a fairly accurate drawing of the New England Coast, on which he outlined Cape Cod, which he named the Sickle Cape.

Born in Willoughby, Lincolnshire, in 1580, Captain Smith proved himself one who with his eyes steadily fixed on the prize, either immediate or otherwise, went ever forward and accomplished. He would read, write, travel, think, and above all, see things. An excellent example of his style of writing is, when he speaks of the Jamestownites as "unruly gallants packed thither by their friends to escape ill destinies." Traded and threatened with death, both by white man and redskin, in prison one day and the next released; accused of "treason, stratagem, and spoils," and

\* The broad, staunch yacht America that in the English Channel off Cowes' Island won the Silver Cup of the Nations full seventy years ago was a comfort-craft from stem to stern. The author more than once has had the privilege of clinging to her wheel in a twenty-five knot breeze and felt the thrill of conquest o'er wind and wave as the speedy craft rose and fell with a "bone in her teeth" worth the carrying. Within a month the United States has purchased this yacht America for one dollar—and will care for it.



of contemplated murder, Smith accomplished much else worthy of note, not the least being his frequent succor and ever-repeated salvation of the Jamestown colony from threatened Indian massacre. Captain Smith, father of both



*Courtesy of George Brocklehurst, Gainsborough.*

BUST OF CAPTAIN JOHN SMITH.

Virginia and New England, died when but fifty years of age. With all his limitations, he was one of the remarkable men in any age or nation. His traits were cosmopolitan. Though born on an island, he could discern what was good in a man, no matter whence he hailed or where he lived.

The godfathering by Prince Charles of so many New England town sites and land and river contours, under the influence of Captain John Smith, evidently had a softening



effect on his treatment of the colonists, when he came to adult and royal estate, and was of decided benefit to both Pilgrim and Puritan.

The Pilgrims were under weighty obligations to Captain John Smith, who from one end of Olde England to the other, sang the praises of Virginia. Smith's proffered personal aid in 1619 was rejected by the Pilgrims, militant Captain Myles Standish without doubt serving them in better stead. In an age, when there were three bars to election to a sanctuary-front-seat, both in this world and the next, some lover of jingles thus schedules Captain John's virtues:

"I never knew a warrior like thee,  
From wine, debts, and oaths so free."

The line of descent from this map of William Wood's, made in 1634, and in later years preëmpted by Cotton Mather, to designate with a cross the location of some New England churches, was as follows: In 1686, map of Boston Harbor; in 1689, map of Captain Cyprian Southack, copied by Fitzhughes; in 1697, map of Frenquelin; in 1700, map of Boston Harbor in detail; in 1711, map known as the British Museum map; in 1722, that quaint but fairly accurate map of Boston town, harbor and coast line, made by that other Captain John (Bonner)—whose efforts bore the same relation to those of the usual run of map-makers of his time as Captain John Smith's tracings of New England did to these of earlier cartographers.

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1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".











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